THE CHURCH,

AND

THE FUTURE LIFE.

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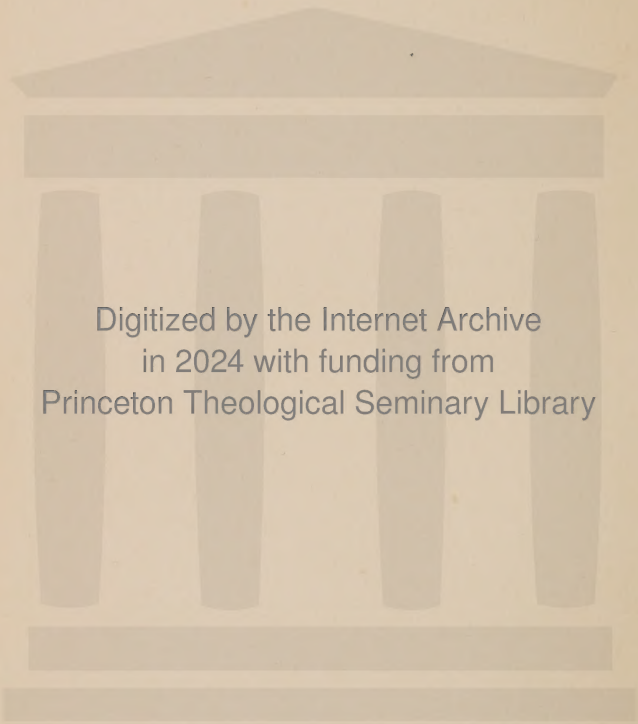
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THE CHURCH,

AND

THE FUTURE LIFE.

BY

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Heidelberg Theological Seminary.

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To the
Members of the Board of Trustees,
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and the
Members of the Board of Visitors,
the Alumni, and the Undergraduates
of
Heidelberg Theological Seminary
this book is affectionately inscribed by
the author.

PREFACE.

TWELVE years ago the author published a volume entitled "Religion and Revelation", composed of twelve chapters, presenting the first part of a course of theological study. The present treatise may be regarded as a continuation of that work, presenting the matter pertaining to the end of the course. The intermediate portion, including Anthropology, Christology and Soteriology, has meanwhile been mimeographed by the Rev. Jacob Ihle of Tiffin. The importance of the topics herein treated, as well as the pressing need of text-books suited to the Seminary curriculum, has moved the Board of Trustees to authorize the immediate publication of this volume.

The subject-matter of this book, as well as the circumstances attending its publication, naturally suggests some allusion to the history and doctrinal position of the Reformed Church. The title "Reformed Church" was adopted by nearly all Protestants, who did not call themselves "Lutheran", about the middle of the sixteenth century. In fact the Reformation under Ulrich Zwingli in Switzerland was co-ordinate with that under Luther in Saxony, but was distinguished from it, mainly, by a different view and administration of the Lord's Supper. Under Calvin, and his successors, this difference was less marked than under Luther and Zwingli. This was due in part to Calvin's position as to the spiritual presence of Christ in the Supper, and also to Melanchthon's alteration of the tenth Article of the Augsburg Confession, in 1540, substituting the word "exhibited" in place of the word "Distributed", (communicated) in connection with the body and blood of Christ in the Supper. The praiseworthy attempts at compromise on both the Lutheran and the Reformed sides were unavailing, because the former sought to retain the mystic element in the Supper, inherited from the mother Church, while the latter applied the principles of modern scholar-

ship in the interpretation of the passages of Scripture relating to the ordinance.

Luther and Zwingli were both Augustinian in theology, holding to the doctrine of the sovereignty of God, including the Divine decrees, or predestination. Both emphasized the justice of God as well as His mercy, and the doctrine of salvation through faith in Christ's atonement, and not by the "works" maintained in the Church of Rome. But Melanchthon, after Luther's death, receded from his doctrine of predestination, as well as from his position respecting the Lord's Supper, affirming the doctrine of synergism, that salvation is due, at the first, to a co-operation of the human with the Divine will in regeneration.

The firmness of Calvin in maintaining the doctrine of sovereignty, even in the process of the sinner's salvation, and in emphasizing the attribute of justice in the Godhead, on the lines laid down by St. Paul in Scripture, has committed the Reformed Church to this view in Church History. The human will, always restive under ethical restraint, is impatient of such teachings, and frequently uses the word "Calvinism" as a term of reproach, associating with it the exaggerated view that it is a doctrine of antagonism to God's goodness, and has in it a principle of fatalism.

It is natural for ambitious minds to undertake the task of harmonizing the doctrines of the justice and the mercy of God. When, in this endeavor, resistance to the logical doctrine of God's sovereignty is engendered, a frequent result is a resort to mysticism or rationalism. In the former case there is a tendency also to ritualism which provides for devotion by esthetical means, and thus appeases the mind which is unable to bear the strain of logical thought respecting Divinity. In the case of the latter the will boldly proclaims its freedom and its right to free criticism of Scripture, and usually ends either in affirming that God is entirely a merciful Being, the "All-Father"; or, at least, that He will never bring His intelligent creatures into judgment, or visit them with heavy penalties, or deny them a future probation.

Christ, it is further said, first revealed the Fatherhood

and mercy of God, over against the view of Jehovah as a God of stern justice taught in the Old Testament. In theology, as in other topics of study, there is a constant tendency to advocate extreme views especially in the early stages of controversy. Even Philo, the Judaic philosopher of Alexandria in Christ's time was so affected by the difficulty of harmonizing the Jewish doctrine of Jehovah as the Creator and Judge of the universe, with the fact of the Divine image in man, that he says: "No mortal thing could have been formed on the similitude of the Supreme Father of the universe, but only after the pattern of the second deity, who is the Word of the Supreme Being". (Works, Vol. IV, p. 391). This doctrine of theistic duality, appears later in Marcion, 150 A. D., who is said to have rejected the first Article in the Apostles' Creed, and who drew a sharp distinction between the God of the Jews and the God of the Christians, and denied that the latter was the creator and ruler of the world revealed in the Old Testament, or that He had any thing to do with making and governing the material universe and that Jesus Christ is the Son, not of the creator and ruler of the world, but of a God entirely unknown until the coming of Christ. Such views are the extreme results of the attempt to avoid the surrender of human reason in dealing with the relationship sustained by man to his Creator.

But the doctrine of unity is indispensable in sound theological thought, as it is to natural science, and the doctrine of God's sovereignty can never be dispensed with in any logical view of the universe. The difficulty of harmonizing the view of a superintending Providence over the world, with the thought of human freedom under it, has led to many devices such as polytheism, where government is partitioned among different mythological divinities, thus permitting man to escape from universal surveillance; or to a denial in whole of man's depravity and responsibility, as with Pelagius; or that Christ's advent to our world, and the gift of the Spirit, removed human depravity to such an extent that man can now set himself towards the right and good without self-hindrance; or that Christ's death was not vicarious, but only a seeming penalty for human transgres-

sion endured in order that intelligent creatures might, as unruly scholars in school, realize and respect the facts of order and discipline in the universe.

But when these various speculative views, and others like them, have receded from public view, the doctrine that God is One, and is the sovereign Creator and Ruler and Judge of the universe, reappears and authenticates itself to human reason. It is this doctrine: "In the beginning God created the heavens and the earth" . . . "Hear O Israel; Jehovah our God is one Jehovah" (Gen. 1: 1; Deut. 6: 4) that has distinguished the Hebrews from all other nations, and preserved to us their sacred writings. Mohammedanism owes its strength to its pronounced monotheism. Christianity is to attain its success under Christ's saying: "The Lord our God is one, and thou shalt love Him with all thy heart, soul, mind and strength." (Mk. 12: 29).

This emphasis upon the doctrine of the Sovereignty of God, who has a covenant plan of salvation through Christ, whereby He gathers a Church from the passing generations unto Himself and preserves those gathered unto eternal life, has been the fundamental doctrine of the Reformed Churches, as over against variant views of a lower order. It carries with it the doctrine of a Divine Providence and plan of God, like the Pauline doctrine of predestination, but not of any fatalistic pattern.

In America the name "Reformed" is borne mainly by the descendants of immigrants from the continent of of Europe, such as the Swiss, Germans, Hollanders, Huguenots, Magyars and others. The two leading denominations are the Reformed Church in America, with the Dutch language, beginning on Manhattan island in 1628; and the Reformed Church in the United States, with the German language, beginning in and around Philadelphia nearly a century later. Together they now number about 400,000 members, and are progressively engaged in educational and missionary work, at home and abroad. Their common standard is the Heidelberg Catechism (1563) which presents the view of God and of His Church, and of the future life, under the mediation of Christ, consonant with the doctrine of unity above mentioned. This is what

Dr. Abraham Kuyper, Prime-Minister of Holland, calls the "life-system'" of Christianity, where, after years of study and unrest under the teachings of Kuenen and others, he says: " My heart has found rest . . . from which I have drawn the inspiration firmly and resolutely to take my stand in the thick of the conflict of principles." (Stone Lectures, p. 5). Of this faith also President Roosevelt wrote to Mr. Alcott, President of the Reformed Church Union in New York, on March 28th, 1904: "You know the interest I take in your work. I have all my life been a member of the Dutch Reformed Church, and it has been my hope to see a closer union brought about among the various Reformed Churches." When in Washington, the President worships in Grace Church belonging to the Reformed Church in the United States. On July 1st he sent the following greeting to the "Alliance of Reformed Churches Holding the Presbyterian System," in session in Liverpool, Eng.: "It has been one of my hopes to see some day a union of all Reformed bodies in every nation into a single organization the better to do the great work that lies ready for their hands."

The government of the Reformed Churches is through the Pastors and ruling elders, or presbyters. In 1559 John Knox, and his colleagues, carried this system from Calvin at Geneva, Switzerland to Scotland, and subsequently to England. The people who embraced this faith, and type of Church-government, in Great Britain, preferred the title *"Presbyterian"* rather than the name "Reformed", and thus it came with the Puritan and Pilgrim fathers to this land. We might call the Reformed Churches in this country, "Continental Presbyterians", and their brethren from the British Isles, "The Reformed Church from Great Britain and its colonies." The wish of President Roosevelt that all these branches of the Reformed Church family may yet come into closer union and fellowship will find a response in many earnest hearts.

Tiffin, Ohio, August 11th 1904.

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CHAPTER I.

DEFINITION, ORIGIN, AND SCRIPTURAL HISTORY OF THE CHURCH.

There are two words in the Hebrew of the Old Testament which correspond to the English word "Church", and the German "Kirche". The first is Kahal, קהל *which the LXX translated by the Greek word* Ἐκκλησία, *signifying "Called Assembly". Ex. 16: 3. The other word is "Edah"* עדה *meaning an appointed meeting; translated by the LXX* Συναγωγή *Ex. 12: 3, 6, etc. Both terms are used, in a general sense of an assembly, or meeting, "Gemeinde", for religious, civil, or military purposes. Kahal, in its widest sense, is applied to the army of Pharaoh, and to the company of Korah. Num. 16: 16; Ezek. 17: 17.*

Definition.

The New Testament word for Church is Ἐκκλησία which first occurs in Matt. 16: 18, where Christ says to Peter: "On this rock I will build my Church." The meaning of the term is a "Called Assembly," in a general, or a limited relation, Acts 19: 32; Col. 4: 15; 2 Cor. 1: 1. In 1 Cor. 12: 28, it refers to the whole body of professing Christians

on earth; in Eph. 5: 24, 27, to the whole body of the redeemed; and on this distinction, in part, is based the doctrine of the visible and the invisible Church. In Athens *Ἐκκλησία* was applied to an assembly of citizens, (Not the fifteenth part of the population) called out of the mass for civil functions, by the official herald. In like manner the Gospel is proclaimed by heralds sent of God to preach, *κηρύσσειν.* Jesus Himself being the first. Matt. 4: 17. "Every one who is of the truth hears this voice (John 18: 37): and by the gracious work of the Holy Spirit, the *κλητοί* of Matt. 22: 14, become the *ἐκλεκτοί*; from the many called a few are chosen. From Ephes. 2: 11—19, we learn that the chosen are of the household of God *οἰκεῖοι τοῦ Θεοῦ.* It is supposed by many that our English word "Church" is a contraction from *Κυρίου οἰκός*, the "House of the Lord", and is used as equivalent to *ἐκκλησία.*

This word, *ἐκκλησία* is derived from *ἐκκαλέω*, to summon forth, and hence applies to an assembly. Acts 19: 32, 39, 41. The New Testament applies it to the Congregation of the Children of Israel, Acts 7: 38; and so applied it to the Christian body of which Israel was a figure, i. e., the Church, 1 Cor. 12: 28; Col. 1: 18.

Sometimes it applies to a local portion of the Church, Rom. 16: 1; a Christian Congregation, 1 Cor. 14: 4; etc. And again it is applied to a gathering of citizens even though disorderly. Acts 19: 32.

The word "Synagogue" (*συναγωγή*) in the New Testament is applied almost without exception

to the religious assemblies of the Jews, or their places of meeting; but in James 2: 2, it is applied to Christians. From the Pauline Epistles, emphasizing the idea of the Church, viz, Corinthians, Ephesians, Colossians, and the Pastorals, we learn that *ἐκκλησία* denotes either the Church universal, (Eph. 5: 23) or the local Church (1 Cor. 1: 2) or that of the family, Rom. 16: 5; Col. 4: 15; Phil. 2. It is sometimes compared to a House (Eph. 2: 21), a Temple (2 Cor. 6: 16) and the human body (1 Cor. 12: 18).*

Ecclesiastical Definitions.

The Greek Church says, "The Church of Christ is the fellowship of those accepting and professing the faith transmitted by the Apostles, and approved by the General Synods. Without this visible Church there is no salvation. It cannot err in faith, or have any other head than Jesus Christ. Fellowship of Profession — Patriarchs and Synods.

Roman Catholics affirm that the Church is *a visible society* of all *baptized persons,* who adopt a certain external creed, have the same *sacraments,* and acknowledge the *Pope* as their common head.

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* *Ἐκκλησία* is found in the Gospels only in Matt. 16: 18, 18: 17. Holtzmann and others, affirming that Paul first organized the Church properly, that Christ's "Kingdom of Heaven" was something quite different, claim that the word *ἐκκλησία* here has been borrowed from a later order of things and put into Jesus' mouth. Meyer, per contra, says it corresponds to kahal in Deut. 18: 16, 23: 1, Judges 21: 8, and was in current use, in the theocratic sense in Christ's time, denoting the community of believers, and afterward was figuratively called a "Building". 1 Cor. 3: 10, Eph. 2: 19, 1 Peter 2: 4. Lange says the word here refers to a definite organization of the community. Alford calls it the "Congregation of the Faithful". Suggestions of interpolation here seem arbitrary, as in the case of the word "ransom", *λύτρον*, in Matt. 20: 28.

He is the vicar of Christ; infallible in declarations of faith, ex cathedra. (Hagenbach's Hist. of Doctrines III).

Zwingli's sixty seven Articles, (1523, A. D.) Nos. 6, 7, 17, affirm: "Christ is the head of all *believers; all who live in this head are His members,* and children of God. And this is the true Catholic Church, the Communion of saints .... *Christ* is the *only* eternal *High Priest.* From this it is inferred that those who have claimed to be chief priests resist, and set aside, the honor and power of Christ".

Augsburg Confession (1530, A. D.) says in Art. VII, "The Church is the *congregation* of *saints* (the Assembly of all believers) in which the *Gospel* is *rightly taught,* and the *Sacraments rightly administered* (according to the Gospel). And unto the true *unity* of the Church, it is sufficient to *agree* concerning the *doctrine* of the *Gospel* and the administration of the *sacraments*" etc.

Heidelberg Catechism. (1563, A. D.) Question 54: "The *Son of God,* from the beginning to the the end of the world, *gathers,* defends, and preserves to Himself, by His Spirit and word, out of the whole human race, a *Church chosen to everlasting life,* agreeing in true *faith;* and that *I am,* and forever shall remain, *a living member* thereof."

The Second Helvetic Confession, (1566, A. D.) Art. XVII, "There always was, now is, and shall be to the end of time, a Church, or an assembly of believers, and a *communion of saints, called* and *gathered* from the world, who know and *worship* the *true God,* in Christ our Saviour, and partake by

faith of all the benefits freely offered through Christ. The Church can have *no other head than Christ."*

The Church of England, XXXIX Articles (1563 and 1671, A. D.) "The *visible* Church of Christ is a *Congregation* of *faithful men,* in which the *pure* Word of God is *preached,* and the *Sacraments* be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same. The *Church* of *Rome* hath *erred,* in their *manner* of *living,* and of *faith."*

Westminster Confession, (1647 A. D.) "The *visible* Church, which is also *Catholic* or universal consists of all those throughout the world, that *profess the true religion,* together *with their children,* out of which there is no ordinary possibility of salvation. There is no other head of the Church but the Lord Jesus Christ; *nor can the pope* of Rome *be* the *head* thereof."

The Savoy Declaration, (1658 A. D.) (Congregational). Art XXVI, "The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it . . . are, and may be called the visible Catholic Church of Christ, although as such it is not intrusted with the administration of any ordinances, or hath any officers to rule or govern in, or over, the whole body".*

Erastianism. Thomas Erastus, M. D. (1524—1583 A. D.) taught at Heidelberg, that: "The Church has no power to make laws or decrees, still less to

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*The Baptist Church conforms to the Congregational in Polity; and the Methodist or Wesleyan Church, to the Church of England, generally.

inflict pains and penalties of any kind. Its function is simply to teach, exhort, convince, persuade. The sins of professing Christians are to be punished by the civil magistrate with civil penalties, not by pastors and elders denying access to the sacraments." I. e. — The Church is properly subject to the State, and cannot legitimately administer discipline.

The Origin of the Church and its Scriptural History.

The origin of the Church is found in the Eternal Counsel of God the Father to establish, through the Incarnation, Death and Exaltation of His Son, an *economy of mercy,* under which justification, and spiritual and eternal life shall be realized by all who will penitently rely on Him. This economy of mercy included the establishment of a Church, extending throughout the earth and the ages, through which, it is to be operative. John 3: 16; 6: 38—40; Col. 1: 10—20.

The economy of mercy, or plan of salvation, as it may be called, which was first evinced in the promise, the "seed of the woman shall bruise the serpent's head", (Gen. 3: 15) was originally posited in the family.

1. It may be named the *Adamic* or *Edenic* form of the Covenant. Throughout the Patriarchal dispensation the hope of believers, like Enoch and Noah, was in the line of the family.* The father of the household acted as the priest; he burnt the sacrifices; called upon God in a representative capacity, ever ex-

* The promise to Noah, Gen. 8: 21, 22, was of the character of a nature-covenant, rather than an offer of Divine grace.

pectant that the coming One, the seed of the woman, would fulfill all that was implied in this mysterious, and typical service. This truly was the Church in the family, or house; there it had its beginning. It is true that there was little indicative of organization in the Patriarchal phase of the Church. The idea of a Mediator could not yet assume the form of a clear and distinct expectation of a personal Messiah, until a personal deliverer and redeemer of the people had appeared in Moses; but the Patriarchal faith was adapted to the manifestation of the age, and the people of God were saved, even then, by belief in a Saviour to come, however dim may have been their conception of the features of His personality. Anticipatory faith bound them together, and their union was the bond of the early Church. They were the first of the long line of believers who stand in loving service before their God, waiting for the manifestation of the world's Redeemer. Genesis 4: 26—5: 24; 1 Peter 3: 20.

Even before the fall, God indicated the characteristics of the Church to our first parents in the garden of Eden. It may be held that the "tree of life" was a seal, or pledge, of immortality; a divinely constituted emblem of Christ, who is the life of the world. By eating of the fruit of this sacramental tree man in his state of innocence, kept himself in covenant with God, as in the elements of the Lord's Supper, the Christian's hope of immortality is ever enlivened. Man was thus sacramentally taught that life was not to be sought in himself, but in God, who hath life in Himself. Thus again it was foreshadowed that to Christ as to the Son of God, to

whom it is given to have life in himself, man must look as to a Mediator in the prophetic future. John 5 : 26. And Christ, being the same yesterday, today, and forever, is the author of eternal salvation, and the Head of the Church, in all dispensations. John 1 : 4, 14. : 6 ; Rev. 2 : 7, 22 : 2.

2. *The Abrahamic* phase of the Church, enjoyed a more specific promise than the Adamic, was connected with the covenant of grace, and was attended with the rite of circumcision. Abraham was of Semitic extraction, called out of his kindred of the world, and through God's covenant with him, incorporated into His Church. The original promise concerning the seed of the woman was centered in his family, then in Jacob's instead of Esau's, then in the tribe of Judah, then in the house and lineage of David, until the fulfillment in the coming of Christ. The Old Testament characters in this line, following Abraham, were guardians of the sacred promise and covenant, but were not like him, the recipients of the terms of a covenant as one of the contracting parties. As the father of all that believe, Abraham stands in a special relation to the Kingdom of God already set forth in the Patriarchal period, to be fully inaugurated by the Messiah at His coming. "Your father Abraham rejoiced that he should see my day, and he saw it and was glad". John 8 : 56, as well as the marked allusions by St. Paul in the Romans, and Galatians, prove the special position occupied by Abraham ; and yet Christ said "Before Abraham came into being, I am". John 8 : 58.

Christ intimates here the strict organic unity of

the Old Testament. In His Divine Nature He was truly before Abraham. John 1: 1—4. But in His human nature He was "the Seed of Abraham", for He fulfilled the terms of the Abrahamic covenant, and opened the way for the great principle of justification by faith. Romans 4: 3—5. In the promise: "In thee shall all families of the earth be blessed" (Gen. 12: 3) reference is made to Abraham's seed, i. e., to Christ. Acts 3: 25, 26; Rom. 4: 13—16; Gal. 3: 8, 16. The Abrahamic Covenant again set forth (Gen. 17: 7, 9—11), was in force until the Gospel dispensation, when its localized distinctions ceased, and its spiritual blessings were extended to all mankind. Acts 3: 25 etc; Rom. 4: 13 etc; Gal. 3: 8; Eph. 2: 14.

A Covenant may be defined as a promise suspended upon a condition. Accordingly the condition of God's Covenant with Abraham was faith and obedience, sealed outwardly in the rite of circumcision. The promise was the birth of a son in his old age, his numerous progeny inheriting Canaan as God's peculiar people, and a Messianic reference to Christ, the "Seed" in whom all the nations of the earth should be blest. Gen. 17: 16, 8, 7. The sign of circumcision signified the need of removing the defilement of sin — the necessity of inward as well as outward purity. It was also a seal of the righteousness of faith (Rom. 4: 11) and of the justificatation of believers, and a pledge of God's faithfulness in the fulfilment of the promises of the covenant. (Rom. 3: 1, 2). Circumcision was thus fitted to be the type of Christian Baptism, which takes its place, in Gospel time (Heidelberg Catechism, Q. 74).

Acts 3 : 25, 26; Rom. 4 : 13—16; Gal. 3 : 8, 16, 17 etc. Eph. 2 : 14; Col. 2 : 11, 12, 20.

Three things mark the principles of this covenant, 2 Sam. 23 : 5. (1) It was to be lasting, (2) Of Universal application, (3) Gracious. It may be named the Gospel in germ. Summing up the promises to the Patriarchal period, it unfolds the subsequent revelations of grace and truth. Its provisions for receiving converts from the Gentiles were ample; for the sign of circumcision was to be put upon the stranger and his children as upon Abraham and his children. Gen. 17 : 12, 27. And subsequently, under the Sinaitic Covenant this door of admission to the Gentiles was kept open. Ex. 12 : 49; Num. 9 : 14; 15 : 15. Proselytes from every land might come into fellowship with God's children, since He was declared to be the God of the whole earth. Isa. 54 : 5. The exclusiveness characteristic of the Jews in the later periods of their history, was due to their own prejudices, and national pride, and was thus a perversion of their trust.

3. *The Sinaitic Covenant* following the Abrahamic in time, did not fully take its place. It was theocratic rather than Messianic. Although the Law is of binding force in all subsequent history, and is the school-master to bring us to Christ (Gal. 3 : 24), yet the covenant at Sinai was national and theocratic. God was properly the head of the Theocracy, and His providential dealings with the Israelites, under this period, was largely for their temporal interests, and their peculiar relationship to Himself. This Covenant or dispensation was a kind of missionary and preparatory administration; a

preaching of the doctrine of sin and condemnation, to open the way for Gospel grace and salvation. Rom. 7 : 7—9. It did indeed shadow forth the covenant of redemption, and in its form of administration set forth the coming Messiah as the great Prophet, Priest and King. And the Jew who believed in Christ's coming was justified, although not fully understanding how God could be just, and the Justifier of him which believeth in Jesus. Rom. 3 : 26.

But this national covenant made at Sinai with the Children of Israel and the mixed multitude constituting the Church in the wilderness (Acts 7 : 38, 39) was lacking both in perpetuity and universality, as well as in the gracious features of the Covenant with Abraham, which may be named the earliest and fullest publication of the covenant of grace. The covenant at Sinai decayeth, and waxeth old; it is ready to vanish away (Heb. 8 : 13), but to Abraham were the promises spoken, which the Law, coming 430 years after doth not disannul (Gal. 3 : 17) ; they were to his Seed, which is Christ. In Christ, believers are gathered from all nations, as the spiritual posterity of believing Abraham. (Rom. 4 : 11—13.) The restriction of the covenant, for the period of the law, was to keep it alive until the period of its promulgation in Gospel times, when the Apostles should make disciples of all nations (Matt. 28 : 19) and when, still later, the prophesies should be signally fulfilled at Pentecost. Joel 2 : 31 ; Acts 2 : 17—21. Notwithstanding, the people under the Sinaitic covenant were the visible Church of their dispensation (Acts 7 : 38) and as such, unto them were committed the oracles, "*τὰ λόγια*" of God. Rom. 3 : 2.

4. *"The Kingdom of God", or the Church under the New Testament.* As would be naturally expected, Christ is not silent concerning the Church. He announces in this connection that the "Kingdom" is nigh at hand; that it is the realization of the ideals of the Old Testament; that it is a spiritual Kingdom; and will be fully realized in Heaven.

The phrase: "Kingdom of God", (*Βασιλεία τοῦ Θεοῦ*) occurs five times in the Gospel by Matthew; fifteen times in Mark; thirty-three times in Luke; twice in John, and seven times in the Acts. The phrase: "Kingdom of Heaven" (*Βασιλεία τῶν Οὐρανῶν*) occurs thirty-two times in Matthew, to which Gospel it is peculiar; and twice we find there "The Kingdom of the Father", Matt. 13: 43, 26: 29; and "My Kingdom" occurs three times in John 18: 36. The language may be taken as representative, for by it is meant the rule, or the government of God.

(a) This "Kingdom" Christ proclaimed as nigh at hand (Matt. 4: 17) and for its spread His disciples were to pray (Matt. 6: 10).

Of this "Rule" however, the visible Church is only the inadequate form. Matt. 13: 24—30, 47—50). In the deepest sense the kingdom, or Rule, is a Spiritual Communion, requiring a change of heart for true membership. Matt. 18: 3. For except a man be born anew, he cannot see this Spiritual Kingdom of God. John 3: 3.

But while this Kingdom comes not by observation (Luke 17: 20), it must be manifest in due time in a visible form. Its members must be joined together by the work of the Holy Spirit (1 Cor. 12:

13), and where this is the case, and hearts are thus united, there is a community distinct from every other association. These constitute the children of the Kingdom, and the true members of the Church, which is the body of Christ, Col. 1 : 18.

(b) Christ's "Kingdom" may be regarded as the perfected "Kingdom of God", indicated in the Old Testament, but freed from local and national restrictions, and raised for above the ancient ideals. He recognizes the Messianic expectations of His time and will fulfill them, not after the carnal ideas of His Jewish contemporaries, but in keeping with the utterance of the old Prophets, who foretold His sufferings and death. Luk. 18 : 31.

From Mark 12 : 26, it appears that Christ does not claim to present an altogether new theology. The people are not surprised to hear of this "Kingdom of God", for they are prepared for it on account of history and tradition from their fathers. For ages indeed the Jewish Theocracy had been a kingdom of God upon earth. Matt. 21 : 43. Jesus acknowledges the Revelation of the Old Testament; and the only novelty connected with the matter, in the mind of His generation, is that the "Fullness of Time" is now come, and that *they* are to see the promised wonders etc., Luke 2 : 26, 38. The ideal sought after in previous dispensations was to be honored and fulfilled. Matt. 5 : 17.

This completion of the theocracy, according to the older prophets, was conceived of as a revival of the splendor of the theocracy under David's reign (Isa. 11 : 10), heightened, even by the Messianic glory under the reign of David's Son, and David's

Lord, Isa. 9: 6, 7; Matt. 22: 42—45; but it also partook of the characteristics of the spiritual Kingdom described in Jer. 31: 31—34, quoted in Heb. 8: 8—11; and still further of the features of Daniel's Prophecy of a fifth empire. Dan. 7: 9—15, an everlasting Kingdom which makes an end of all the kingdoms of the world.

(c) Christ in John 8: 56, affirms that "Abraham rejoiced to see His day; and he saw it and was glad." The word "day" here refers, as Meyer says, to the time when the Word was made flesh. "As Abraham was the recipient of the Messianic promise, which designated the Messiah as his seed, but himself, as the founder and vehicle of the entire redemptive Messianic developement for all nations, the allusion is to the time in his earthly life, when the promise was made to him. His faith in this promise (Gen. 15: 6) and the certainty of the Messianic future, whose development was to proceed from him, with which he was thus inspired, could not but fill him with joy and exultation." Abraham *recognized* the Messianic character of the Divine promise; and this we are justified in presupposing in Him who was the chosen recipient of divine revelations. Other references to Abraham, as Matt. 1: 1, 3: 9—11; Luke 13: 28, 16: 23; John 8: 58, indicate that Jesus ever regarded Himself as the "Seed of Abraham", in whom all nations were to be blest. The Gospel Kingdom looked back for its foundations to the Edenic and Abrahamic promises; and the New Testament Church, really, is identical with the Old.

(d) The Church at Pentecost. The *Ἐκκλησία* or New Testament phase of the Church, succeeding

to the rich treasures of the Abrahamic Covenant was gathered out of the whole human race in two ways— viz. by Christ's Word and Spirit. Having spoken of the first, in which John the Baptist, Christ, and the Apostles heralded the advent of the Kingdom of God, culminating in the commission of Matt. 28: 19, we now speak of the second — viz. through the Spirit. The Church was founded, indeed, by Christ as Prophet, Priest, and King. He is its Foundation, and Head. But when He ascended up to heaven, He sent forth the promise of the Father upon His believing disciples, in the gift of the Holy Ghost. Thus He quickened their sinking faith; provided for His abiding presence with them in the Paraclete, and also extended the call to the Gentiles.

Pentecost has been called the birth-day of the Christian Church. (Acts 2: 1). Not that the blessings of the covenant of grace were not previously enjoyed, but now the fulness of the Gentiles was to be brought in. Up to this time the members numbered one hundred and twenty (Acts 1: 15), but when the out-pouring of the Spirit was enjoyed (Acts 2: 4) and there followed the powerful sermon of Peter, the number was increased by the conversion of three thousand souls. In this grand event, Peter affirms that there is the accomplishment of the Old Testament Prophesies, which related to the Kingdom of the Messiah; and he points to Joel 2: 28, as an instance. In this reference Peter uses the expression "all flesh" as applying not to the Jewish people as such, but to all the true people of God. The outpouring of the Spirit at Pentecost was the beginning of the Messianic fulfillment which will be

progressively developed with the ages, until the completion of the Kingdom of God.

In verse 39 of Peter's Pentecostal discourse allusion is made to the Abrahamic Covenant. Gen. 17: 7. As the children anciently had an interest in the covenant, and were entitled to its outward seal, so now the promise of the remission of sins and the gift of the Holy Ghost extends to all believers and to their children. A connecting link here in prophesy is found in Isa. 44: 3, 59: 21. The promise is extended to those afar off; not only to the Diaspora of the Jews (as Meyer says), but the blessing of Abraham comes upon the Gentiles, through Christ, (Gal. 3: 14); it extends to the heathen at a distance, even to as many as God shall summon to the Kingdom of the Messiah, applying also to generations yet unborn.

Thus, finally, we know of the Divine, Human Mediator, and of the things pertaining to His Kingdom; "From the Holy Gospel, which God Himself revealed first in Paradise; and afterwards published by the Patriarchs and Prophets, and was pleased to represent it by the shadows of sacrifices, and the other ceremonies of the law; and lastly has accomplished it by His only begotten Son." (Heidelberg Catechism, Ans. 19.)

CHAPTER II.

THE CHARACTERISTICS OF THE CHURCH.

For the purpose of defining the characteristics, or attributes of the Church, we will take up the following points. (a) The Church Visible or Invisible. (b) The Unity of the Church. (c) The Catholicity of the Church. (d) The Spirituality of the Church. (e) The Members of the Church.

The Church Visible or Invisible.

The Visible Church may be briefly described as the whole body of professing Christians on earth; the Invisible as the whole body of the Redeemed. Ursinus teaches, in his Commentary, that the "Visible Church is an assembly within the human race whose members embracing and professing the entire and uncorrupted doctrine of the law and the Gospel, and using the Sacraments according to their Divine institution, profess due obedience to such doctrine." "In this assembly, there are many souls regenerated by the Holy Spirit, through the word, to eternal life; while at the same time, there are many who remain unregenerate or hypocrites, consenting, nevertheless, to the doctrines and external rites of the Church." In other words, "The Church is an assembly con-

senting to the doctrines, having meanwhile, certain members who are spiritually dead or unregenerate." Matt. 7: 21. Pertinent to this is the parable of the tares and wheat, and of the net, gathering both the good and the bad fish. Matt. 13: 24, 47.

The Invisible Church is the company of the elect and regenerate, who also belong to the assembly of the visible Church. For this is the *ἐκκλησία* which is latent in the visible Church throughout the time that it is militant upon earth; otherwise called the Ecclesia Sanctorum. Those that belong to this Church never perish, neither are there any hypocrites among them, but solely the elect; of whom it is said: "No man shall pluck my sheep out of my hand." "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His." John 10: 28; 2 Tim. 2: 19.

But the Church is called invisible, not because the men who are in it are invisible, but because human faith and piety are invisible; nor can they be known except by those who possess them; and because it is not possible to discern certainly between those who are pious or are hypocrites in the Church."

Calvin, in his Dedication to his Institutes, teaches, (a) that the Church may exist without a visible form because it is both invisible and visible. The former is composed of all who are really united to Christ; the latter of all, who profess to be united to Christ. The former has no false members; the latter has, as the parables of the tares and the net show. (b) That the visible form of the Church is not distinguished by external splendor, but by the pure preaching of God's word, and the legitimate ad-

ministration of the Sacraments. The Romanist contends that the Church exists only in a visible form, and that this form is in the see of Rome and her order of prelates, alone." (Dr. Shedd.)

The question arises as to the relation subsisting between the visible Church, as defined above, and the "Kingdom of God", which Jesus came to establish. "The Kingdom" is undoubtedly the rule or reign of God manifested in and through Christ, and is thus identical with the invisible Church.

Dr. Edersheim, however, affirms that we must dismiss the notion that the expression (Kingdom of Heaven) refers to the Church, whether visible (according to the Roman Catholic view) or invisible (according to certain Protestant writers). He says, "The kingly rule of God is an objective fact, the visible Church can only be the subjective attempt at its outward realization, of which the invisible Church is the true counterpart" (Vol. 1; p. 269; Life of Messiah). We reply that the kingly rule of God while a fact is spiritual and providential. We cannot give a mathematical, or outward, demonstration of the Divine government, any more than of the Divine Personality. If we could, there would be no unbelievers. The Divine influences ever potent, come not with observation. Luke 17: 20: "The Kingdom of God is within you." Ver. 21, and in this presentation is surely invisible.

Dr. Edersheim affirms further that the idea of the Kingdom of God as identical with the Church is disproved by the parables of the sower and the net. (Matt. 13: 3, 47). "Christ's admonitions in Matt. 19: 12; 6: 33; 6: 10, he says, are utterly incon-

sistent with it." Christ indeed urges all to attain the true spirit of the invisible Church by sacrifice, seeking and prayer, in the latter references; but the parables of the tares and the net show that some members of the visible Church come far short of the ideal.

The numerous references to the "Kingdom" in the New Testament will certainly appear contradictory unless we allow that some of them relate to the ideally perfect, and others to the defective attainment actually made by many professors of the Christian Religion. Further, in Matt. 16: 18, Christ says He will build His Church (*Ἐκκλησία*) upon the rock; while in the next verse He speaks of Church discipline as the "Keys of the Kingdom of Heaven"; thus indicating that the visible Church is associated with the "Kingdom of Heaven", or the "Kingdom" and will of God, in Matt. 6: 10.

That Christ intended to found a visible Church is plain. He did not purpose to convert men and then leave them free to go their several ways. He called them into an organization; and gave them outward rules, as of fasting and prayer, forgiveness, and beneficence. Matt. 6: 9—13, 16. These outward rules show that the Founder would make the "Kingdom" up to be a certain point plainly visible; but beyond that in its very essence the Kingdom was veiled from sight. The seat of the Kingdom is in the heart; where conscience wields her sceptre; in the soul, where the very precious treasures of life are to be found. Matt. 12: 35; and where if perverted, the greatest evils find lodgement. It is to be a moral kingdom. Its confessors are associated

in a communion, of which Christ Himself is the head, while they are members.

The Unity of the Church.

1. The description of the Church as visible and invisible refers only to quality of membership, and does not imply a duality in its existence. The affirmation that tares grow with the wheat does not imply that they are in two separate fields; neither does the statement that a fisherman catches good and bad fish indicate that he uses two separate nets. The inference, on the other hand, is that there is but one field, and one net, both representing the one Church. "The difference which exists between the visible and invisible Church is very nearly the same as that which exists between the whole and a part; for the invisible Church is concealed in the visible, as a part in the whole". Rom. 8: 30. (Ursinus).

2. There is a difference between Church uniformity and Church unity. The former may be attained through outward restriction; the latter enjoys freedom in detailed action, and admits of diversity in its parts. The Church of Rome has the outward form of union, that of constraint, or dead uniformity; of organized solidarity; all of which may exist without real unity of sentiment and feeling. Among the Orthodox Evangelical denominations, on the other hand, while there is a separateness as to organization, there is agreement in fundamental doctrines, and in ethical rules for the conduct of life. Protestantism maintains a substantial unity in the material principle of the Reformation, viz., justification by faith; and also in the formal principle, viz., The Bible the only Rule of Faith and Practice.

3. The unity is appaent from the fact that the Church answers to a Divine idea. As there is only one true and living God, so there must be only one class of persons peculiarly His. God's people in the Old Testament times were named His Treasure, (Ex. 19: 5); His peculiar people (Deut. 14: 2, 26: 18), and His chosen Ps. 135: 4. The same thought is found in New-Testament relations in 1 Peter 2: 9. The distinction between God's people and the heathen, taught emphatically throughout the Old Testament, and also between these and the children of the world throughout the New Testament, prove the true unity of all believers. Ezek. 36: 21; Ps. 8; 46: 6; 79: 10; John 16: 8, 20, 33. Our Saviour held that the children of His kingdom were united as one band, as over against the unbelieving multitude. Matt. 5: 11—16; 6: 7; John 10: 3—6, 14, 15, but as if to apprise us that their unity is not a mere uniformity, He alludes to other "sheep" that are His (verse 16). The Church, indeed, is composed of individuals; but their relation here knits them together as one company. Church members are treated as a corporate body. Duties are enjoined upon them in common, and privileges are granted to them, not as individuals, but as members of one body.

4. Agreement in Faith necessary in order to true Unity. This is a prime requisite in order to the existence of the true Church. Ursinus says: "Ecclesia una est, non propter cohabitationem, aut identitatem rituum et ceremoniarum, sed propter doctrinae et fidei consensum." "The Church is not one because

its members dwell together, or because of identical rites and ceremonies, but because of agreement in doctrine and faith." It is the agreement in faith, in vera fide consentientem, which proves the unity of the Church. (See Heid. Catechism, Q. 54.) There may be variations in the minor parts of creeds; in the forms of government, and in the forms of worship, but without a heart-union in regard to the essentials of faith and doctrine, there can never be true unity in the Church.

5. Confession of Christ as the one Head and Foundation. The agreement in doctrine and faith implies the confession of Jesus Christ as the Son of God, and the great Head of the Church. Without this confession we cannot have a true unity. For this confession Peter was commended by the Master (Matt. 16: 18); on this good confession, resting on a rock-like character, He will ever build His Church. The blessing and promise are not limited to Peter, but: "whosoever shall confess me before men, him will I confess before my Father in Heaven." Matt. 10: 32; Rom. 10: 9; 1 John 4: 15.

6. The unity of the Church obtains through the influence of the Holy Spirit. Christians are one body in Christ and members one of another through the gift of the Holy Ghost. The body is joined to its Head by the indwelling Spirit, whom Christ imparts to all that are truly His. The oneness of the Church is thus attained. Since believers are all baptized into one body, and are partakers of that one Spirit, they are united to Christ as the branch is united to the vine; and the Holy Spirit is His medium of communication of His life to each and to all. John

15: Conjoined with the Word, the Spirit guides believers into all truth, and abides with them as a Comforter forever. Just as the body of man is one because animated by one soul; so the Church is one because quickened by one Spirit. Faith itself, an assured confidence, wrought by the Holy Spirit, through the Word, in a believer, is a band of union and strength. Thus the Saviour's prayer is answered that His followers may all be one. This spiritual Unity is obscured by the imperfections of professed Christians in the visible Church, but fully obtains in the invisible Church, composed only of the actually redeemed. "Unus Deus enim et Christus unus, ecclesia ejus una, fides una, et plebs in solidam corporis unitatem concordiae glutine copulata". Cyprian. "Una nobis et illis fides, unus Deus, idem Christus, eadem spes, eadem lavacri sacramenta, semel dixerim, una ecclesia sumus." Tertullian.

"Let all the saints terrestrial sing, With those to glory gone; For all the servants of our King, In heaven and earth are one." One family we dwell in Him, One Church above, beneath, Though now divided by the stream, The narrow stream of death."

The Catholicity of the Church.

The Church is Catholic because she is sound in doctrine and Universal extent. The word Catholic is from the Greek. *κατά* and *ὅλος* — whole, entire, or perfect; thus signifying general or Universal. The designation was early applied to the Christian Church in order to distinguish it from the national particularism of Judaism. From the time of Ignatius the term has also been applied to the Church

as the depository of universally received doctrine in contrast with heretical sects. The equivalent word in German used both in the Apostles' Creed, and in theology in general, is Allgemein, also signifying, general or universal.

1. The Church is called Catholic, says Ursinus — (a) *Ratione locorum*, i. e., she is Catholic not because she possesses many kingdoms, but because her sphere reaches to the whole earth, and is not restricted to any particular place, kingdom, or succession. In this respect she has received the title Catholic from the times of the apostles. For prior to that the Church was confined to narrow (Jewish) limits. (b) *Ratione hominum,* — i. e., the Church is Catholic because her members are gathered from the whole human race. (c) *Ratione temporum,* — i. e., The Church is Catholic because she will endure in the world until the end of time. (Matt. 28: 20). Since there is but one true Church for all time, and since she is Catholic in all ages though dispersed throughout the round earth, she cannot be limited to any certain locality.

2 The Catholicity of the Church is intimately associated with the doctrine of her unity and is to be recognized in her characteristics of *identity and perpetuity.* The Church of God is one and the same in all ages. What God accomplished here in Old Testament times, as we have already seen, was not thrown away in order to begin again under the New. Here again we see the truth of Augustine's saying: "Novum testamentum in vetere latet: vetus e novo patet." As the two testaments constitute the one word of God, so God's people in both dispensations

constitute the one Church. The titles are alike, קהל and *Ἐκκλησία*: the Church of God and the kingdom of God. Similar descriptions are given of the one Church in both Testaments, e. g. the parable of the "Vine" in Isa. 5: and John 15. The people of God too have the same mission to fulfill: the Church must rise and shine (Isa. 60: 1) the children of the kingdom are to illumine the world (Matt. 5: 16): alike they are to be witnesses for God: Isa. 43: 10; Luke 24: 48; Acts 1: 8; Isa. 52: 7; Rom. 10: 15. They have similar functions too as to the keeping and promulgating of the truth: Rom: 3: 2, and 2 Timothy 3: 15, The new Testament form of the Church is the perpetuation and development of the old, so that she is the custodian of the old Testament Scriptures, and these are given to her as a sacred trust. Thus identity and perpetuity prove the catholicity of the Church in respect to security and future progress.

3. As to the historic use of the term *Catholic* as applied to the Church, it may be remarked that it is found not in Scripture, neither is it found in the old Roman form of the Apostles' Creed; but it is affirmed that in accordance with the Nicene Creed, and older Oriental forms, it was received into the Latin Creed before the close of the fourth century. The term "Catholic" as applied to the Church occurs first in the Epistle of Ignatius. (67—107, A. D.)*

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* Ignatius writes in the Epistle to the Smyrnaens, Chapter VIII, — "Wherever Jesus Christ is, there is the Catholic Church." The text of Cyprian, of the Apostles Creed, A. D. 250, has — "per sanctam ecclesiam" — after — "Eternal Life". Cyril of Jerusalem, 350 A. D., has — *εἰς μίαν ἁγίαν καθολικήν*

The Church Fathers, according to Bishop Pearson, used the term "Catholic" in the following aspects:

(a) *Of Diffusiveness,* grounded on Christ's word: "Go teach all nations", in contrast with the limited scope of the Law and of Judaism as restricted mainly to one nation. (Ps. 76: 1, 2; 147: 19). While the disciples were to go to the Gentiles, Ps. 2: 8; Luke 24: 47; Rev. 5: 9. "The nature of the Church is so described in Scripture."

(b) They, i. e., the Fathers call the Church of Christ, "Catholic" because it teaches all things which are necessary for a Christian to know, for the present and the future life. John 16: 13, i. e., the universality of necessary and saving truth, left by the Saviour and the Apostles, and committed unto faithful men who should be able to teach others also. 2 Tim. 2: 2.

(c) The Church, according to the Fathers, was to be called "Catholic" in reference to the universal obedience which it prescribes — obliging men of all conditions, and requiring the performance of all the Evangelical commands.

(d) The Church, again, was called "Catholic"

'εκκλησίαν — i. e., One holy, Catholic Church. (Schaff Creeds of Christendom, pp. 20, 32.) Prof. McGiffert thinks the word "Catholic" was added spontaneously, for it was common in the west as well as in the east in the fourth century .... occurring rarely in connection with the word "Church" before the third century. The word meant that the church was for every one, and so belonged to, and had a meaning for the whole world. Later, when heresies arose, it meant the one only orthodox Church, and so it came to be a title in common use .... The word "Holy", he thinks, indicated the fact of consecration, or dedication to a holy use.

Zahn thinks that the Creed, with the words "Holy Church", was in use in Ephesus as early as 130 A. D. There are arguments for the opinion that it originated in Asia Minor, though Kattenbusch thinks it originated at Rome. (Fisher, Doct., p. 71.)

by the Fathers, by reason of all graces in it, whereby all diseases of the soul are healed, and spiritual virtues are disseminated, all the works and words of men are regulated, till we become perfect men in Christ Jesus (Pearson cites Cyril of Jerusalem and Chrysostom)!

4. The term "Catholic" can only properly be used of the invisible Church. This is composed of those who have been, are, or shall be gathered into *One,* under Christ, the living Head. According to the Reformed view, the "Catholic" Church is composed of all who are members of Christ by faith, and thus are partakers of His anointing," Heidelberg Catechism, Q, 32).

This view is vastly wider in its scope, and hence more Catholic, than the view of those who confine their fellowship to those who adopt the same form of government, or are in agreement with them in regard to the administration of a single ordinance, or are subject to the same visible head. Of the invisible Church it can alone be affirmed: "quod semper, quod ubique, et quod ab omnibus."

The phrase: "The Holy Catholic Church", in the Apostles' Creed, is to be explained by the succeeding phrase: "the communion of saints". This signifies a belief that the Church, or communion of saints, is not simply a national or denominational body, but that it is a gathering together into one of all the scattered sheep of Christ of all ages, and of all nations. John 11: 52; Eph. 1: 10.

It seems hardly necessary to append the remark that: In modern times it has been arrogantly, and absurdly, claimed by the Church of Rome, that she

alone is "catholic". Her official title is "The Roman Catholic Church", and surely Protestants should never omit the former, and essentially qualifying word, in speaking of the organization, which acknowledges the supreme authority of the papacy of Rome.

THE SPIRITUALITY, OR SANCTITY, OF THE CHURCH.

1. From the Scriptural stand-point, the Spirituality of the Church may be recognized in the fact:

(a) That its members are called with a holy calling. (2 Tim. 1 : 9) and thus are separated from the children of the world. (Eph. 1 : 10; 4 : 11, (Heid. Catechism, Q. 54.)

(b) The relations and duties of the Church members imply their consecration to spiritual ends. Rom. 1 : 7; 12 : 1; 1 Cor. 1 : 26—31; 2 Tim. 2 : 19; Heb. 12 : 14.

2. The The Notae verae Ecclesiae, of Ursinus cannot be fulfilled by worldly minded persons. These Notae are:

(a) Professio . . recte . . doctrinae etc. A profession of the uncorrupted doctrine of the Law and the Gospel, sincerely and correctly entertained; which is equivalent to the doctrine of the Prophets and the Apostles.

(b) Rectus et legitimus usus sacramentorum. The right and the legitimate use of the sacraments. For one purpose, among others, of the sacraments is that the assembly of the Church, may be distinguished from all sects and heresies.

(c) Professio obedientiae. A profession of

obedience to this doctrine or ministry, Matt. 28, 19. This is necessary, in order, that the glory of God may be seen in His sons as distinguished from His enemies. On account of our safety; that we may be able to connect ourselves with the true Church.

3. *The Spirituality of the Church may further be recognized in its Relation to the State.*

(a) *Ursinus mentions six points in which the Church differs from the state.*

(1) The State is an assembly (coetus) bound together by certain statute laws, for external order (disciplinam) according to both tables of the decalogue: while the Church is an assembly of those who embrace the Gospel, rightly use the Sacraments who are ruled by the Spirit and word of God, requiring internal and external obedience. (2) In the Church there are always some that are sanctified and elect; which is not always true of the State. (3) The States are many, distinguished by diverse localities, times and laws: nor can he who is a citizen of one, be also of another, or of all other states: nor is there one general state of which all others are parts; but the Church truly has been, is, and will be one in all times and to all peoples: and is therefore "Catholic", having many parts. (4) The Head of the Church is One, and in Heaven, i. e., Christ: while the States have many heads upon earth. (5) The State has legislative authority to establish laws which we should conscientiously obey. The Church is bound by the Word of God, nor has it power to establish new articles of faith. It is able, however, to establish order and decorum, but without binding the con-

science: i. e., not by authority of statute, but by consent. (6) The State is armed with corporal power against delinquents; and may uphold its laws by the sword. The Church has only power to denounce the wrath of God against the contumacious. Sometimes the two offices of the Church and State concur in one and the same person, as among the ancients; prophets and priests. Therefore they should be carefully distinguished.

(b) *The Church and State should not now be regarded as identical.* It is true that in the theocracy under Moses there was a blending of the political and ecclesiastical governments. (1) From the human side there may have been a reaction from the hated despotic King-craft on the part of Pharaoh in Egypt. Thus the ten tribes revolted against the supposed tyranny of Rehoboam, and Buddhism was a reaction from, and a revolution against, the rigid caste system of Brahmanism: the French Revolution became possible only through the usurpations of the rights of the people by Louis XIV; and freedom in America came by way of resistance to the exactions of the British Crown. (2) But the theocracy looked for its security to the perfection of the newly promulgated divine law. This, in an important sense, stood for the authority of the Sovereign: and if the people had obeyed and kept its precepts it would have sufficed for their protection and security in their individual and national rights. (3) The Theocracy still farther emphasized the idea that Israel was a peculiar people. God had selected them and now used them to reveal His principles of government: but He nowhere intimates that the theocracy was a

model of perpetual obligation binding upon His people. (4) In the ongoing of His providence however, when the example was well established, God granted to the people of Israel in answer to their desire, a king, selected by Him through His servant Samuel. The peculiar circumstances of that period of history must explain the meaning of the theocracy; nor can we rightfully now, as was then the practice, identify civil with religious government. Scripture explicitly declares that Jehovah Himself, even during the Pentateuchal period, made provision for the abrogation of the theocracy, by providing for the appointment of an earthly monarch in the future. Deut. 17: 14—20. (5) We are not living under the Old Testament economy, because that was avowedly temporary, and has been superseded by the New; hence we must derive our conclusions from the latter; wherein the doctrine of the theocracy is not taught but is impliedly forbidden, by Christ Himself. Matt. 22: 17; Mark 12: 14; Luke 20: 22; Matt. 22: 21; Mark 12: 17.

(c) *The Subjection of the Church to the State.* (1) The theory which would subordinate the Church to the State is founded on the idea that the latter is divine in the same sense, and to the same extent, that the former is. This was the idea of Constantine, and led to the experiment in his vast empire of having state officials to control ecclesiastical affairs. The same experiment has been tried repeatedly since. Not only Erastus at Heidelberg in 1558, but on the Continent of Europe, in Great Britain and, in part, in New England too the experiment has been tried with unfavorable results. When

a civil officer without regard to personal character, or qualifications, was declared ruler in matters purely ecclesiastical, the result was disrespect for matters religious on the part of the people, in course of time. The theory made the Sacraments of the Church a qualification for holding civil office, and a test of political loyality, and thus secularized their use. (2) This theory further opened the way for persecutions and bloodshed. For if the civil magistrate of any rank has an official relation to the Church, and an official duty therein, any dissent from the State Church is an offence to be punished with civil penalties. The magistrate must not bear the sword in vain: he must further the interests of the Church by force if needful, and non-conformists must be made to suffer as the worst of criminals. Thus heresy is counted treason against the State, and persecution is justified. All this violates the spirituality of the Church, destroys its sanctity, and ends in externalism and deception, brought on by the premium placed upon coercion and persecution.

(d) *The Subjection of the State to the Church.* Here the process is reversed, but the effects are equally pernicious. This is seen in the History of the Roman Catholic Church. Gregory VII (Hildebrand 1073 A. D.), held that as Pope he controlled eternal destinies, and ought to be supreme on earth. He would not annihilate secular rule, but subordinate it. He attempted to create a theocracy in a Christian age. In order to attain complete supremacy for the Church, represented in himself as Pope, he persecuted the married clergy, forced Henry IV to Canossa, and thus sought to subjugate the civil ru-

ler. For a time dazzling success attended him, but ere long his scheming failed, he died in exile. But his dream still haunts the occupant of St. Peter's chair at Rome; impotency is the only hindrance there is to the coveted temporal sovereignty. Thus the subjection of the State to the Church also ends in injury to the Church. Usurpation can never advance the true spiritual interests of the Bride of Christ.

(e) *The Confederation or Union of Church and State.* Will a close alliance of the Church and State conserve the spiritual interests of the former? (1) The experiment of the Westminster Assembly is well known. The political and ecclesiastical peace which they made between the Churches of England and Scotland lasted only twelve years; the Scotch Presbyterians being the most active agent in its abolition. The Solemn League and Covenant, as an attempt to co-ordinate State and Church in a national covenant, was a failure. Dr. Schaff says that the Westminster Confession was framed on the basis of a close alliance of Church and State. The Confession, assigns to the civil government the right and duty of calling Synods, protecting orthodoxy and punishing heresy. In keeping with this the Long Parliament expelled about two thousand clergymen from their livings for non-conformity to Puritanism: and the Church of England after the Restoration reciprocated by expelling and starving the Puritan ministers, such as Baxter and Bunyan, for non-conformity to Episcopacy. Such sorrowful results have been reached by not preserving the autonomy of the Church and State each in its sphere ac-

acording to Christ's instruction in Matt. 22: 21. (2) The Presbyterian Church in America greatly modified Chapter 23 of the Confession (which co-ordinates State and Church) in 1729 and 1789; but the Cambridge and Saybrooke Platform, it is believed, retained the Chapter in New England, as did the Church of Scotland. Hence in New England a kind of theocracy was undertaken. Civil power was entirely limited to members of the Church. A person must be in full communion with some Church in order to have the right of suffrage, to be eligible to office in the State. State and Church were in a measure merged into each other; the Civil officer enforced the laws of taxation for the support of religion, the suppression of heresy, and the punishment of heretics. Books were written to prove that persecution was a Christian duty. But New England has abandoned this class, of sumptuary legislation, long since, because of its impractibility.

(f) *The Administration of the Church belongs to its members and officers alone: Nor should the State infringe upon its Domain.* (1) Christ founded His Church independently of the State with its own officers and regulations. (2) He granted authority to the Church to admit and exclude members. (See Heid. Cat. questions 83, 84, and 85 with Scripture proofs.) (4) The Church according to the fifth rule of Ursinus may compel order and decorum within her precincts, but not by civil statute, but by consent of the governed. According to his sixth rule the Church wields only the "Sword of the Word", i. e., she has power only to declare God's

wrath in excommunicating the transgressor, and must not resort to violence as is the custom in civil rule. (5) The New Testament in Rom. 13: 1, 4; 1 Tim. 2: 2; 1 Pet. 2: 13, 17, and in other references to the Magistrate does not teach that he has jurisdiction in matters pertaining to the maintenance of officers, and discipline in the Church; but they may be construed as applying to the duties of the civil officer in the realm of the state. (6) The first amendment to the Constitution of the United States reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Westminster Confession, Chap. 23, Sec. 3, was altered in 1787 to read: "It is the duty of the civil magistrate to protect the Church . . . without giving the preference to any denomination . . . that all ecclesiastical persons whatever shall enjoy full, free and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus hath appointed a regular government and discipline in His Church no law of any commonwealth should interfere, therewith etc."

The Members of the Church.

Ursinus affirms that, 1. "There are three classes of men in the world who are widely different from each other. (1) There are those who are professedly aliens; who deny the doctrine of faith and repentance, and are openly hostile to God and the Church. (2) Others are called, but not efficaciously; they are hypocrites professing faith without true conversion to God.

(3) Others, finally, are called efficaciously, that is the elect, who are few in number, in accordance with Christ's teaching; "Many are called, but few are chosen." Matt.20: 16; 22: 14. From this definition of the visible and the invisible Church it is evident that Ursinus includes classes two and three in the Church Catholic. Under Question 74 of the Catechism, where it is taught that: "infants must be admitted into the Christian Church," he adds: "But children of Christians, as well as adults, belong to the covenant and Church of God." The Westminster Confession also says that "the visible Church, which is also Catholic or universal, consists of all those throughout the world that profess the true religion together with their children." This may be named the covenant view of Church membership, which includes all baptized persons, as well as those in full communion.

2. The opposite view, stated by Dr. A. H. Strong as that of the Baptists, is, that Church membership is rightfully limited to regenerate persons. The necessary qualifications as he affirms, are regeneration and baptism, i. e., "Spiritual new birth, and ritual new birth: the self conscious surrender of the inward and outward life to Christ." The Scriptures cited in proof are Acts 2: 47, 5: 14; 1 Cor. 1: 2. But the revised version of the first named passage, "those being saved," implies members under instruction and preparation, rather than those exclusively of mature Christian experience. This view, also sunders the covenant bond of religion in the household which reaches back to the times of the Patriarchs; and ignores the fact that when profes-

sion of conversion was most thoroughly insisted upon before unbaptized adults could be admitted to Church membership at Pentecost, the old promise warranting infant Church membership in believing families was emphatically reiterated. Acts 2: 39.

The Puritans, especially those represented by Brown and Robinson, also held that only regenerate persons should be admitted to membership. Thus in New England the Church, containing only communicants, was distinguished from the parish, which was composed of non-communicants who attended divine service and contributed to the support of pastor and other expenses. The difficulty with this view is that it requires the Church to sit in judgment and decide that candidates for membership are truly regenerate. But only omniscience can truly know this. Well did Dr. John Mason say, "A credible profession of Christianity is all that the Church may require in order to communion, she may be deceived — but has no right to suspect insincerity." As a consequence of the attempt to decide that candidates for membership were actually regenerate, the New England ministers were led to go farther and refuse to baptize children of parents who had themselves been baptized in infancy, and yet were adjudged unregenerate, and hence were non-communicants. This harshness led to reaction: and the "half-way covenant", came up as a compromise in 1654 and 1655 according to which many were recognized as entitled to present their children for baptism, who were not prepared for admission to the Lord's Supper.

3. According to the ancient practice of

God's people in the Old Testament, as well as New Testament times, the children of believing parents may be admitted as members of the Church through the ordinance of initiation; i. e., through circumcision in the former and through baptism in the latter dispensation. Such children are now named baptized or unconfirmed members; while those, older persons, who are received on their own profession, and admitted to a particpation in the Sacrament of the Lord's Supper are called members in full communion. Acts 16: 15, 33; 1 Cor. 1: 16.

4. The subject of the ministry, or Church officers, will be treated more fully in connection with Church polity. But the language of the Belgic Confession, (Art. XXX) may be quoted here as setting forth the Reformed view in general: "There must be Ministers or Pastors to preach the Word of God, and to administer theSacraments; also elders and deacons who, with the pastors, form the council of the Church." Ursinus also said in 1568 (Commentary p. 453) "With the sincere preaching of the word, and the lawful administration of the Sacraments, government and order must be maintained . . . the ministers, in connection with the elders, should have and exercise the power of discipline." The Constitution of the Reformed Church declares that "the offices of the Church are fourfold, viz.: The office of Ministers of the Word, Teachers of Theology, Elders, and Deacons."

CHAPTER III.

CHURCH GOVERNMENT: THEORY AND HISTORY.

In the days of the Patriarchs, the father of the family was ruler and priest in the household. He directed important undertakings, Gen. 7: 5, 7, 12: 5, 13: 9, offered sacrifices, Gen. 8: 20, 22: 9, 10, and made intercession for others, Gen. 18: 23—33. The Tribal relationship sprang out of the family, the priestly ruler having many dependents or retainers, while he as head-man or Sheikh, directed the movements of the tribe, and officiated at religious services, and settled disputes among the members. Gen. 13: 8, 9. 31: 17, 18; Job. 1: 2, 3.

CHURCH GOVERNMENT UNDER THE OLD TESTAMENT.

1. That the Israelites had these head-men among them, even while in Egyptian servitude, is evident from the fact that Moses called for the Elders of Israel and said unto them, "draw out and take you lambs, according to your families, for the passover," Ex. 12: 21. The first judicial court seems to have been constituted, when after the fatigue of attempting to judge the people alone, upon the advice of Jethro, Moses appointed זקן, Zaken,

elders, rulers of thousands, hundreds, fifties and tens, who judged the people at all seasons. Ex. 18: 25, 26.

Their commission is described in Deut. 1: 16, 17. Their Divine appointment and limitation, (Seventy) is described in Num. 11: 16, seq. Moses jointly with them directs the entrance into Canaan; and we have repeated references to them in later periods. Judges 21: 16; 1 Sam. 8: 4; Ezra: 10, 7, 8. There were also local Elders in each city, Deut. 19: 12; Ruth 4: 2, etc. The great *Sanhedrin,* as they began to be called, met wherever the ark of the covenant was, at Gilgal, Shiloh etc., and finally at Jerusalem. Jehoshaphat made the High-Priest the presiding officer in his time; and the priests and Levites and heads of the Fathers houses of Israel, members; the former to rule in all matters of religion and the latter in state. 2 Chron. 19: 8—11. In the time of Christ the Elders were associated with the chief priests and scribes; but they are not to be confounded with them. Matt. 16: 21. In the Hebrew the word for Elder means an aged man, or gray headed man.

2. *The Priesthood* took part in the government of the Church so far as the spiritual and sanitary, and the moral welfare of society is concerned; while the affairs of the *Theocracy* were largely under the care of the Elders; yet the two offices were often vested in one and the same person. The *Priest,* כהן, Kohen, was particularly to discharge the office of propitiation; i. e., to mediate between a Holy God and a sinful people. That there was a *Pre-Mosaic Priesthood* is shown in the mention of Melchisedec Gen. 14: 18, who, even in the Patriarchal age fulfilled

a wider mission than to his own family or tribe: and also in Ex. 19: 22, priests are mentioned, whose office sprang out of some natural relation, as did that of Jethro, Ex. 2: 16, 3: 1. This pre-Mosaic relation was either in the line of the right of the first-born, Gen. 49: 3, or the Nobles mentioned in Ex. 24: 11.

As Israel was a holy people only because chosen by Jehovah, so the endowment of the Aaronic Priesthood was an act of grace on His part, Ex. 28.: 1; and extended to the whole of the tribe of Levi even before they stood the test of loyality; Ex. 28: 41, 29: 9, 32: 26. They were His in place of the first-born, Ex. 13: 2, compared with Num. 8: 15, 16. There were three grades in this priesthood; Aaron the high-priest, his sons, the priests; and the other members of the tribe, Levites, assistants.

Beside the work of propitiation (Sacrifice) the priests should keep knowledge; and they were to teach the people the difference between the holy and the profane; and in disputes they were to stand in judgment. Ezekiel 44: 23, 24. Thus they took part in the conduct of Divine service, and in the government of the Church, under the Old Testament economy.

3. After Joshua's conquests and death, who was a leader like Moses and had no successor, the nation was left to develop its theocratic life freely. But when the remembrance of Jehovah's favors was weakened, selfishness grew apace, unsubdued enemies arose, and the tribes attempting defence separately were defeated. Then the *Judges* arose as temporary Reformers. Samuel, one of their num-

ber, was acknowledged as priest and elder and became the founder of the schools of the Prophets. 1 Sam. 10: 5, 11; 19: 24, of which order he was also acknowledged as a leading member.

The Prophetic Function, according to Dr. Briggs, was co-ordinate with the priest-hood and royalty in the patriarchal age, all three combined in the father and chief of the tribe. The ruler soon becomes a monarch, the priest-hood developes into an office and an order, and the prophetic office is the last to develope into a separate order. Traces of the prophetic function are found in Enoch, Noah and Abraham, but it is first developed into an office in Moses, the model of all subsequent Hebrew prophets. Deut. 18: 18. The prophet was to prove his Divine mission by signs and wonders if needful; what he spoke was to come to pass; he was to remind the people of their duty in obedience to the law, and to foretell the coming Messiah. In these and in other ways, the prophet shared with the ruler and priest in authority.

4. *The Office of King* first filled by Saul, and next by David and Solomon, was a concession to the desire of the people to be like the surrounding nations. 1 Sam. 8: 5, 20. Jehovah was properly their King (a Theocracy) yet Moses left open the possibility of the election of a king, Deut. 17: 14—20. if events should require it. But God said of the action: "They have rejected me that I should not rule over them." 1 Sam. 8: 7. Nevertheless, Saul and David are consecrated by anointing by Samuel. 1 Sam. 10: 1; 16: 3; the latter, after his entrance upon the government, by the Elders of the

people. 2 Sam. 2: 4; 5: 3. The Elders still participate in ruling; Samuel vacates his judgeship; is only prophet, priest and watchman over the Theocracy. Elders were King's counselors; He presiding. 1 King 12: 6.

5. During the seventy years captivity at Babylon, the Israelites were not always suffering bitter persecution but dwelt apart, maintaining their tribal distinctions under their own Elders. To guard them from heathen influences, Ezekiel urged them to observe the law, and the Sabbath. Ezek. 4: 1, 20: 1. During the captivity in Babylon, the leadership devolved upon the Prophets largely, since the kingship and priest-hood were inoperative. Ezek. 8: 1; 11: 25; 24: 19. From the gatherings of the people, to hear the prophet expound the Word of God, the *Synagogues* arose. After the time of Ezra, the Scribes (copyists of the law) arose. Ezra was their leader and pattern, Ezek. 7: 6, but eventually they relieved the priests of the office of teaching; the latter were restricted to religious rites, while the former ruled and taught, in the synagogues, with the elders. Thus the priests lost the sense of their true theocratic position; the synagogue became more and more the center of religious life; animal sacrifices declined spiritually, and the temple worship became a traffic, largely, in the birds and animals for sacrifices. The synagogues were multiplied, so that there were four hundred and sixty in Jerusalem when Stephen was martyred, and they extended to nearly all parts of the Roman Empire. The services were held in plain rectangular edifices, or chapels,

which became preaching places for Christ and His Apostles.

6. The *great Sanhedrin* was the supreme council of the nation, in and before the time of Christ. Its seventy members were either priests, laymen, elders or scribes, and might belong to either the sect of Pharisees or Sadducees. Tradition affirmed that the Sanhedrin owed its origin to the fact that Moses had appointed seventy elders in the wilderness. Num. 11 : 16. *The Scribes* became influential members of the Sanhedrin because of their acquaintance with the law; they were often called *Rabbin;* were said to tread in the footsteps of the prophets, i. e., they were their virtual successors. The Sanhedrin met within the Temple precincts, except on Sabbaths and Festival occasions. They decided matters relating to religion and its institutions, and also those relating to whole tribes or the nation. Private disputes were referred to the Councils of twenty-three members, which it instituted in different districts. Matt. 5 : *22*; *26*: 59; Mark: 14: 55; 15: 1; Luke *22*: 66; John 11 : 47; Acts 4 : 15; 5 : 21, *27*, 34; 6 : 12, 15; *22* : 30; *23*: 1, 6, 15, 20, 28; *24*: 20. At the close of the Old Testament period, we find that while the Temple is restored, the Synagogues also increase and through them, the Scriptures are more widely known as one collection, having an enlarged circulation through the LXX translation. The canonical books are distinguished from the Apocryphal. The ruling sects, Pharisees, including Scribes, Sadducees and Essenes are in strife and variance with each other; as are the schools of Hillel and Shammai. Consequently the people are poor and despised. Matt. 9:

34, John 7: 49, among whom are Christ's relatives. But the hope of the coming Messiah is widely entertained.*

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* As a rule the Sadducee or aristocratic priestparty rallied round the temple, the Pharisees, whether saints or formalists, frequenting the synagogue and identifying themselves with the "common people". A wave of diligent observance of outward requirements was sweeping over the land, leading to an intensely Judaic spirit, making the church society more prominent than the civil community, the power and importance of the latter weakening, as the former became exalted.

No reliable account of the synagogue as it existed in the days of Ezra or even of our Lord, has been preserved; but perhaps we shall not be far astray, if we regard it as a compound of a Biblical Club, at which men would meet and discuss traditional exegetical questions of the Law, the devotional element not being absent, and a Benevolent Society, whose poorer members would be systematically aided from its funds. Its religious exercises would consist in the reading of the Law and the Prophets, with "giving of the sense", and prayer; while for those who habitually worshiped within it, it would serve as a Board for outdoor relief. From the New Testament we learn that it had as its officers, one known as "the ruler of the synagogue", probably its president or leader. We also read of "rulers of the synagogue" suggestive of a bench of elders, entrusted with the ordering of its affairs. In (Acts xviii. 8) we read of the "chief ruler of the synagogue", the archi-synagogus, again suggesting the existence of a plurality of elders with a presiding officer or chairman, a position held *ex officio* by the president of the local sanhedrin. We also read of the "minister" or attendant, who might correspond to the modern church officer or sexton, having charge of the building and of the various articles needful for the service or comfort of the worshipers.

These rulers or elders, the *seniores* or elder-men, had seats provided for them in front of the Ark, the place of honor. As these faced the audience they were called "the chief seats of the synagogue" and were ostentatiously occupied by many of the Scribes and Pharisees. In large synagogues there would of course be a number of officials, whose designation however would point out their special work. There seems to have been considerable freedom in inviting persons to take part in addressing the congregation.† Our Lord must have spoken repeatedly (Luke iv. 4), while on one occasion at least Paul did so, at the request of "the rulers of the synagogue". Yet the service, while in principle open and free, was most carefully guarded. "No man," says Rhenfeld, "could take any part without invitation", recalling Heb. v. 4. On the whole the synagogue would be as attractive to the common people, as is a hall to-day to those whom we often call the "non church-going classes".††

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† In the modern synagogue every lad in the community, previous to his confirmation and after he has been instructed in the faith, requires on some occasion to ascend the platform, and to read a portion of the lesson of the day from the Hebrew Bible, to show the authorities his proficiency in the national tongue.

†† In England and in most European countries, the chief rabbi and three rabbenim form an ecclesiastical court to regulate all the religious services, while in the United States the minister of each congregation is supreme, and hence the diversity often found in the worship custom of the churches there. — *The Jews.* Myers, p. 32.

Church Government under the New Testament.

There are three distinct theories entertained in modern times respecting government in the New Testament Church. They are the *Episcopal, Congregational* and *Presbyterial.* The first is Monarchal, the second Democratic, and the third is Representative. The first makes much of tradition, and adheres strictly to a theory of government which it founds upon the New Testament word *Ἐπίσκοπος*, which it usually translates by the word Bishop. The second holds to the view that "the Church as such is not

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We have no knowledge of any territorial division of the people into parishes connecting individuals with particular synagogues. Men might associate with whatever group would suit their convenience; but if to-day, a Jew fails to attend the synagogue of his own locality, he is regarded as not a good neighbor. Persons receiving pecuniary aid were required to attend some one synagogue regularly, to avoid deception on the part of the recipient, and neglect on the part of the community.‡

The rulers of the synagogue could "put out of the synagogue"—that is, strike the name of any person whom they might regard as unworthy, off the membership roll of a particular congregation, (John ix. 34; xvi. 2). They had also the power of scourging (Matt. x. 17; Mark xiii. 7), either inflicting this by one of their own servants, or by handing over the transgressor to the civil authorities. The punishment of death however was not in their hands.

The synagogue buildings were erected by the community or by some generous individual as in Luke vii. 5. Thrice every week, a service of reading the Law was held in each by the rulers; ‡‡ and thrice each day, morning, noon and evening, at the hours of the temple sacrifices, the building was open for public—and at all times for private—prayer. According to Jewish tradition, the tri-daily prayer had come down from the patriarchs, who were accustomed to assemble their households for worship at those hours. (Dr. G. D. Mathews—Alliance Quarterly: August 1902.)

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‡ We have known Presbyterian churches in which the grants of the congregational Poor's Fund were distributed only at the close of the Sabbath service, to secure the presence of the persons so aided!

‡‡ Of these days, the Christian Sabbath, Monday and Wednesday, the latter is perhaps the origin of the Wednesday fast, so generally observed in Roman Catholic and Episcopalian Churches, and of the mid-week or Wednesday evening service of the Presbyterian Churches. The Friday fast of the Wesleyan Methodist is due to the observance by the early church of that day, in commemoration of the Crucifixion.

intrusted with the administration of any ordinances, or hath any officers to rule or govern in or over the whole body." In other words, each congregation is automatic; is not dependent upon officers, or upon other congregations, or upon any Church judicatory. The third emphasizes the fact that the *Πρεσβύτεροι*, or Elders of the New Testament, were to be permanent officers in the Church (*ἐκκλησία*) and were sometimes called Bishops, and that these terms were used interchangeably of the settled Pastor. The Reformed Church holds to this latter view, as that of the primitive Church, and she was the first to rediscover, and adopt it during the early period of the great Reformation in the Sixteenth century. We treat of New Testament Church Polity as follows:

1. *The Conduct of Christ and His Disciples.* Christ, in founding His kingdom called to His side an inner circle of twelve Disciples (learners or companions) who were also called Apostles (persons sent forth). To one of these, Peter, He said, on account of his confession of His Divinity: "Thou art Peter, and upon this Rock I will build my Church," Matt. 16: 18. But immediately afterward He rebuked Peter in the severe words: "Get thee behind me Satan", 16: 23.

Again He warns them all against lordship, 20: 25, and says: "Be ye not called Rabbi; for one is your teacher, and all ye are brethren, 23: 8. Afterwards He sent forth the Seventy, Luke 10: 1—17, and said: "He that heareth you heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth Him that sent me." Again in John 17: 20 we read: "I pray . . . for all them that

believe on me through their word, that they all may be one," intimating the essential unity and equality of all His believing followers to the end of time. At His ascension Christ said: "Go make disciples of all nations"; Jews and Gentiles. Matt. 28: 19.

Certain utterances of Christ in regard to discipline, Matt. 18: 15—17; and forgiveness, verses 21, 22, may be taken as directions in Church-government, but must be comparatively construed. Again, of the words of Christ to the disciples: Whosesoever sins ye forgive, they are forgiven unto them! Whosesoever sins ye retain, they are retained, John 20: 23, we may say the disciples never exercised the power in a literal or authoritative sense, or understood that such authority was possessed by them, or conveyed to them except in connection with miracles. Otherwise the power was only declarative or ministerial, as in the preaching of the Word.

Again Christ's saying as to the tribute money, Matt. 22: 18—22, teaches us that it is the Christian's duty not to rebel against the existing rulers without cause, but to unite obedience to their authority with obedience to God. Church and State are both of Divine origin and authority, the one for the temporal, the other for the eternal welfare of man. They should be kept distinct and independent in their respective spheres, without mixture or confusion, and yet without antagonism.

2. *The Selection of Matthias.* Acts 1: 15—26. Immediately after the Ascension of Christ, about one hundred and twenty brethren were assembled, when Peter proposed that a successor to Judas Iscariot should be chosen. The successor must have

been with the disciples in the company of Christ from John's baptism until His Ascension, and become a witness of His resurrection. Acts 1 : 15—26. After prayer the choice was made by lot, as in ancient times, and Matthias was chosen. At this election an Apostle presided, but other brethren proposed the candidates, and acquiesced in the final choice. Here also we have the terms, "Brethren" and "Apostles" used as applied to members of the assembly; and the office of Judas is named ἐπισκοπήν, i. e., overseership.

3. *The Diaconate,* Acts 6: 1—6. The parties represented here are not native Greeks, but Greek-speaking Jews, born in Palestine. The increasing numbers of professing Christians at Jerusalem necessitated the partial support of widows and others; the equal distribution of alms became difficult. The Twelve who are primarily to preach the word, ask that seven suitable men may be selected for the accustomed distribution. Here again the brethren are to select the candidates from themselves; the election was vested in the Christian people, the appointment lay with the Apostles as spiritual rulers. The latter fulfilled a diaconate of the Word, and of public prayer, while the Seven served in the diaconate of the tables. So that at this stage we have clearly two classes of officers in the Christian Church, Apostles and Deacons.

4. *The First Church Council,* Acts 15: 1—29; Gal. 2: 1—10. This Council was held with the Church at Jerusalem, and James, the brother of the Lord, Peter, Paul, and Barnabas took a prominent part in the proceedings. The question discussed

was whether converts must be circumcised before they could enter the Christian Church; which was decided in the negative, i. e., converts need not be circumcised. In verse six we read, "the Apostles and Elders came together"; but they were not without other members of the Church as appears from verses 12, 22, 33. From verse seven it appears that the discussion was participated in by the brethren generally; and finally the Apostles, Elders, and the whole Church sent delegates to Antioch. The letter sent to Antioch begins: "The Apostles and Elders and Brethren send greeting". The revision omits the last copulative, reading "Elders, brethren." This is thought by some interpreters to restrict the authority to officers alone. Advocates of the high authority of the Episcopate claim advantage for their view from this; but no strong argument in this direction is thus gained. That the Apostles and Elders acted jointly, and while they submitted propositions they did not act without the assent of the Church members, is evident.

5. *Elders (Πρεσβύτεροι) in the New Testament Church.* The appointment of Elders is mentioned Acts 14: 23 (see also 11: 30) where the expression is to be preferred: "Having chosen them Elders by show of hands" instead of "ordained" as in the received version. It is inferred that the Apostles appointed, and conducted a congregational election, as in the case of the choice of Deacons(6: 1—6) and 2 Cor. 8: 19. Paul and Barnabas chose by vote Presbyters for them, i. e., they conducted their selection by vote in the Churches; each Church obtained several Presbyters, Acts 20: 17; Phil. 1: 1—3,

(Meyer). "The choice was only the form of the recognition of the charisma and of subjection to it; not the basis of the office, but only the medium through which the Divine gift became the ecclesiastical office. It is inferred that Timothy as Elder did not serve cotemporaneously in Lystra and Iconium, 16: 2, since there is no evidence that in the Apostolical Churches the Elders were placed over different Churches; nor would it be deemed necessary to copy so literally the model of the Jewish Synagogues.

6. *The Relation of Presbyter to Episcopos.* A test passage in this disputed field is Acts 20: 17—28, where Paul addresses the Elders of Ephesus as *Ἐπισκόπους*, i. e., overseers or Bishops. We are not informed as to how these Elders were ordained to their ministry, but from Acts 6: 2—6; 14: 23, we infer that they had been chosen under the Apostles' direction, not without the Church's co-operation, and set apart by prayer and the imposition of hands. The *Holy Spirit,* ruling in the Church has Himself appointed the persons of the Presbyters, not merely by the bestowal of His gifts on those concerned, but also by His effective influence upon the recognition and appreciation of the gift so bestowed at the election, Acts 14: 23. The word *Ἐπίσκοπος* was also commonly used by the Classical writers meaning overseer or steward. It here denotes the official function of the Presbyters; and is used with *ποιμαίνειν* "shepherding" and comprehends the two elements of official activity in teaching (Eph. 4: 11), and of the oversight and conduct of the discipline and organization of the Church. The

two together exhaust the *ἐπισκόπειν*; the word denotes the whole pastoral care. Matt. 2: 6; John 21: 16. The appointment of the Elders by the Holy Ghost rests on the presupposition of the priest-hood of all believers, instead of being a hierarchical idea. The received version renders Episcopos, by "overseer" in Acts 20: 28; but the same word in 1 Tim. 3: 2; Titus 1: 7; 1 Peter 2: 25, is rendered "Bishop", presumably to avoid the conclusion that these offices were vested in the same person. Again in 1 Peter 5: 1, 2: "The elders therefore among you, I exhort, who am a fellow elder, tend the flock of God, exercising the oversight (Episcopos) on which Alford says: "The designation here is evidently an official one," (i. e., Presbyter); "and episcopous has been removed for ecclesiastical reasons, for fear the presbyters should be supposed to be, as they really were, *episcopoi.*

On 1 Tim. 5: 17: "Let the presbyters who preside well have double honor, especially those that labor in the word and teaching," he remarks, "The preaching of the word and teaching, was not the office of all presbyters. Of these two expressions, logos would more properly express preaching, didaskalia, the work of instruction by catechetical or other means." Another says: "Lay presbyters have no place here; for both classes mentioned are ruling (presiding) elders, or presbyters; and of those ruling presbyters there are two kinds, those who labored in the word and teaching, and those who did not". The Reformed view is that the pastor is a ruling elder who labors in preaching and teaching, while his co-elders rule or preside with him.

7. The Apostolic Succession. When the people at Lystra desired to pay Divine honors to Paul and Barnabas, Acts 14: 11—14, the account runs: "which when the apostles Barnabas and Paul heard, they rent their clothes etc." The question arises, if Barnabas was an apostle (see verse 4 also) how could the Apostolate be limited to the twelve? There may have been an extended Apostolate, including Paul (although he was included in the College by a supernatural call 1 Cor. 15: 8), to which wider apostolate, Eph. 4: 11; 1 Cor. 15: 7; Gal. 1: 19, may relate, as Meyer suggests, including James, Barnabas, Timothy and Sylvanus. 1 Thess. 2: 7, (Timothy in futuro.) Yet from the wider use of the word the twelve continued to be distinguished, 1 Cor. 15: 5, 7. Chrysostom's idea was that the Seventy were included. An extended use of the Apostolate here however cannot be properly used for the argument for apostolic succession. For in the strictly official sense of the term, an apostle must have, 1st. The ability to attest the resurrection of Christ from having seen him after He rose from the dead (Acts 1: 21, 22; 22: 14, 15; 1 Cor. 9: 1; 15: 8. 2nd. An immediate Divine call (Rom. 1: 1; 1 Cor. 1: 1; Gal. 1: 1; Ephes. 1: 1; 1 Tim. 1: 1; 2 Tim. 1: 1). 3rd. The possession of miraculous gifts: 2 Cor. 12: 12; Rom. 15: 18, 19. 4th. The consciousness of infallible guidance, Acts 15: 28 and of Divine authority for the government of the Church, 2 Cor. 10: 8. (*Not transmitted.*)

As illustrating the method of churchmen, in affirming the doctrine of the apostolic succession, i. e., a tactual succession from the Apostles to those now

in office, we quote from Bishop Kip's Double Witness of the Church, p. 83: "There, (in England) the Reformation left the whole Church, with its threefold ministry of Bishops, Priests and Deacons, unimpaired . . . and from her we have derived the succession of Bishops and the Apostolate ministry. Through her, therefore, we can trace back our orders to the days of the Apostles, and feel that we receive from them that authority by which we minister at the altar." Page 123. Clemens Romanus and Jerome speak of his (Paul's) traveling, "to the utmost bounds of the West" and "preaching as far as the extremity of the earth" and "preaching the Gospel in the Western parts" . . . . expressions always used in that age, with reference to the British Isles . . . "From these (and like references) authorities it follows, not only that the Gospel was preached in Britain in the times of the Apostles, but that St. Paul himself was the preacher of it." (Hence St. Paul's great church in London.)

8. *Bishops, Priests and Deacons.* The three orders in the ministry are modeled after the Priest-hood of the Old Testament. In the time of Tertullian (240 A. D.) in N. Africa, bishops and presbyters began to be called sacerdotes. Then gradually the Old Testament idea of the priest-hood came in, and so a sacrifice, and the priest at last became a mediator between God and the people. In the time of Cyprian (257 A. D.) sacrifice was no longer offered *by* Christians (universal priest-hood) but *for* the faithful. The priest was the acting Subject (not the congregation) in the celebration of the Eucharist; and the change had more fully

taken place in the time of Chrysostom. In proof that the Bishop is not superior to the presbyters, as the presbyters are superior to the Deacons, as the Episcopalians hold, and that these orders correspond to the Old Testament, High Priest, Priest and Levite, we reply, ,

1st. The Church was already established with Abram by the covenant of circumcision, (this the Episcopalians admit) and yet from Abram to Moses nearly 500 years, there were no three orders.

2nd. The Jewish priest-hood was typical of Christ and not of the New Testament ministry; besides, if the High Priest was typical of Christ, he could not be typical of the New Testament Bishops, for he was but one, and they are many. Episcopacy requires a pope.

3rd. No comparison is found in Scripture between Old Testament Priests etc., and New Testament ministers. No order of priests is mentioned in the New Testament but "Overseers, Deacons, Elders", names taken from the Synagogue, and not from the Temple.

4th. The idea of such a priest-hood now would require that its members should offer a true sacrifice for sin. But Episcopalians do not ordinarily claim this, and so are less consistent with their theory than Roman Catholics, who claim, that a true sin-offering is made by the priest in the Mass.

9. *Claims of the Theory of a Three-fold Order.* Advocates of the theory of the three-fold order in the ministry claim that the Apostles had a temporary function in their capacity as founders, under Christ, and as witnesses of His resurrection; under-

lying this, that they had a pastorate of souls, and a stewardship of Divine mysteries, which was intended to become perpetual. The Apostles, indeed, were the first ministers of Christ, and all other ministers are their successors in all those functions of their office which were intended to be perpetual. But, the Rev. Chas. Gore, and those of his High-Church Episcopal views, go much farther than this.

They assume, (1) That the twelve Apostles were the divinely appointed depositaries of all official grace in the Church; (2) that from them, as from a sacred fountain, the grace of office can be transmitted only through diocesan bishops, in regular succession from them. This theory claims that the bishops were an order of men distinct from, and superior to presbyters, inheriting from the Apostles, by right of official succession, the exclusive possession of the power of ordination and government in the Church.

10. *Reply to the Claims of the Theory of a three-fold Order.*

(1) The Scriptures do not mention that Christ instructed His Apostles to ordain successors; nor is there a record of their exercise of this power. This is remarkable, indeed, if it were the intention to perpetuate an order of men specially for the office of ordination and government. It appears probable rather, that the presbyter-bishops were to attend to these duties in connection with the other work of the ministry. The word *'εποίησεν* i. e., made, in Mark 3 : 14, means appointed, not ordained.

(2) Leaving out the Apostles, the Scriptures mention only *two* classes of permanent Church of-

ficers, i. e., bishops and deacons. Phil. 1: 1. If diocesan bishops alone are meant then there were no presbyters. If the term, bishop, covers both, then bishops and presbyters are not two distinct orders.

(3) Bishop Hooker affirmed that the disorders in the Churches led to the ordination of the diocesan bishops. He claims that Paul had acknowledged diocesan authority in the Church at Ephesus, and that he had ordained Timothy as his successor there. To avoid the criticism, that up to this time then, the first order in the ministry was not known, he intimates that James had previously exercised it at Jerusalem. On the other hand Paul gave the Ephesian presbyters charge of their Church, Acts 20: 17, 28, at the same time calling them bishops. Timothy was present on that occasion (20: 4) yet Paul never intimated that he was or was to be, their diocesan bishop. James as the pastor of the Church at Jerusalem, has no special diocesan authority ascribed to him, but exhorts his brethren as his equals, Acts 15: 13—21. Again, there were great disorders in the Church at Corinth; Paul's epistles rebuke these but say nothing about the controlling power of bishops.

(4) The angels of the seven churches in Asia, Rev. 2: 1, have been named, "diocesan bishops." But to have seven dioceses in this small territory, and to give them seven bishops, one congregation each, limits them virtually to the pastorate.

(5) It has been affirmed that the Apostles sometimes gave their episcopal powers to others, as their agents. "Titus and Timothy were thus appointed by Paul, at first, and afterwards endued with

apostolic powers of their own, as appears in the subscription to the Epistles of Titus, and to Second Timothy; and also by Eusebius etc." (Hooker's Ecclesiastics Polity etc.) We reply that these are uninspired data: and that the "subscriptions" are of unknown date. Well does Bishop Lightfoot say of this theory: "It is the conception of a later age which represents Timothy as bishop of Ephesus, and Titus as bishop of Crete. St. Paul's own language implies that the position they held was temporary."

(6) All writers agree that Timothy's ordination was valid, yet, 1 Tim. 4: 14, speaks of the laying on of hands of the presbytery, while in 2 Tim. 1: 6; Paul writes: "the gift of God which is in thee by the putting on of my hands." These references relate to the same event, when Paul participated with the presbytery in the ordination of Timothy. The idea of an exclusive diocesan ordination is thus out of the question.

11. *The testimony of the Early Fathers,* does not favor the claims of the advocates of the diocesan Episcopate. "In the language of the N. T., the same officer in the Church is called indifferently "bishop" *Ἐπίσκοπος* or elder *Πρεσβύτερος*. this identity is not only found in the Apostolic writings, but Clement of Rome, wrote in the last decade of the first century and, in his language, the terms are convertible." . . . "The opinion of Theodoret and later writers, that the same officers in the Church, who were first called Apostles, came afterwards to be designated as "Bishops", is baseless. The Apostle, like the "prophet" or the "evangelist" held no

local office. He was essentially a missionary . . . . It is not, therefore, to the "Apostle" that we must look for the prototype of the "Bishop". (Lightfoot on Gal.)

In the year 96 A. D. Clement of Rome wrote an Epistle to the Church at Corinth; no officers are mentioned in it but deacons and presbyters, whom he also calls "Bishops." The same truth appears in a letter of Polycarp to the Church at Philippi.

12. *The Didache, lately discovered* and published, dating probably from before 100 A. D. refers, in article 15, to bishops and deacons as the only regular, permanent officers of the Church. "Choose *χειροτονάσατε*, i. e., by show of hands, "Bishops" (*ἐπισκόπους*) and deacons, worthy of the Lord etc. . . . . for they are the ones among you honored with the prophets and teachers." Here the presbyter is not mentioned, for according to New Testament usage he is one with the Bishop. There is nothing said here of episcopal, or any other ordination. All the early patristic writings then, Clement, Polycarp, the Didache and Shepherd of Hermas, up to 120 A. D. like the New Testament writings, show that as yet no distinct episcopal order existed. Afterward, in the writings of Irenaeus and Ignatius, traces of the change of order began to appear. This proves that the "historic episcopate", so-called, originated later than the time of the Apostles, and so lacks Scriptural and inspired authority.

13. *Later Aspects of the Discussion.* The Rev. Chas. Gore, in his work, "The Church and the Ministry", concedes that the Didache belongs, at latest, to the first century; and that in it as well as

in the Epistles of Clement and Polycarp, the bishops were nothing more than presbyters. But he affirms that over these were "prophets and teachers and apostles, in the sense of the evangelists — "men belonging to the ministry as yet unlocalized, an itinerant episcopacy;" "an unlocalized prophetic ministry". 1 Cor. 12:28. He adds that the transition from the "Ambulatory ministry" to the localized episcopate was effected by no less an authority, than that of the Apostles. (P. 285). But by his own concession there was no "historic episcopate"when the Didache was written; and then John alone remained of the Apostles. Hence if the transfer was made, it was not made by the Apostles, but by one of the Apostles. And to substantiate this he repeats the legend, recorded by Clement of Alexandria affirming that John, after his return from Patmos to Ephesus, whenever summoned, went into the neighborhood, in some places, to establish bishops, in other places to organize Churches, in others to ordain to the clergy some one of those indicated by the Spirit (P. 286). Allowing that the legend is correct, yet the bishops, John may have appointed, may have been presbyter-bishops, like those of Ephesus. Calvin, with other excellent authorities, regards the "Prophets and teachers" of the New Testament, as temporary offices, along with "healings, working of miracles" etc. (1 Cor. 12: 9, 10, 28), which were to cease with the special "charisms" of the Apostolic age.

14. *Non-Recognition of Non - Episcopal Churches.* Notwithstanding the slender premises on which this argument for the diocesan episcopate rests, yet "Episcopacy" denies the validity of all

ordinations of the great Protestant Church, except those performed by "bishops" in their so-called "succession". Any branch of the Christian Church holding to these peculiar views of "Episcopacy" they will acknowledge as having valid ordinations. Thus the "Episcopal Church", English and American, receives priests from the Greek and Roman Catholic Churches, as having already received a valid ordination, while she uniformly re-ordains ministers coming to her from other Protestant denominations.

15. *Testimony of Distinguished Writers.* Dean Alford writes: "Men by legitimate appointment are set to minister in the Churches of Christ, not by successive delegation from the Apostles, of which function I find, in the New Testament no traces, but by their mission from Christ, the Bestower of the Spirit, for their office, when orderly and legitimately conferred on them by the various Churches."

"When I see bishops immediately sent of God, infallibly assisted by the Holy Ghost, traveling to the remotest kingdom to preach the Gospel in their own language to the infidel nations and confirming their doctrine by undoubted miracles, I shall believe them to be the Apostles' true successors in the Apostolic office." (Jno. Owen — Script. Ord.)

Bishop Wordsworth, in his address to the Clergy, 1885, said: "In dealing with this question we must not allow ourselves to be carried away by any mere mechanical or imperfect view of what is called "Apostolic Succession", or in other words, of the continuity of the ministry and of the Church itself. That continuity consists in *doctrine* at least,

as much as in order; and it may be claimed upon the former ground by all bodies that accept the articles of the Christian creed. More than this, it may be reasonably doubted whether orthodox non-Episcopalian bodies have not done more to maintain the true Apostolic Succession as explained and insisted on by Irenaeus and Tertullian than the Church of Rome has done, which has gone far, by alterations and additions, to corrupt the Apostolic ministry; whereas the only true and perfect continuity consists, as I have said, in having retained or recovered both." We may add that it is understood generally that Bishop Brooks, when consecrated in Massachusetts, did not hold to the view of the "Apostolic Succession;" neither do many of the prominent clergy in the Episcopal Church of our times.*

16. *Claims of The Papacy.* As to the period when the Roman Church first claimed supremacy, we have an interesting incident advanced on account of Prof. Harnack's appointment to the chair of Church History formerly occupied by Neander at Berlin. Prof. Harnack has ably edited an ancient document purporting to come from an early pope cautioning the faithful against playing

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* In 1527 Henry the VIII. of England asked the Pope to allow his divorce from Catharine that he might marry Anne Boleyn. Impatient at the delay of the Pope the King at last sided with Cranmer, Arch-Bishop of Canterbury, a Protestant, and in 1531 Henry was declared the Supreme head of the church. In reorganizing the English Church under Protestant principles the Clergy applied to the Ministers of the Reformed Church on the Continent for advice and counsel. Bullinger, the successor of Zwingli, at Zurich, Switzerland, was in correspondence with them in 1558, and this continued under Queen Elizabeth, until about the year 1600. The book of Common Prayer, was partly edited by Martin Bucer a Reformer from Strasburg, and the doctrinal Symbol of the English, or Episcopal, Church, the "XXXIX Articles", are strongly Calvinistic. (See "Zurich Letters", Cambridge, Eng., 1846.)

with dice, and against all games of chance. The writer claims to be intrusted by Divine grace with the Apostolate and vicarship of Christ, and says: "To Peter, God has intrusted the care of the sheep; we as bishops are his successors etc." Prof. Harnack assigns the authorship to Victor Ist., who occupied the chair of St. Peter from 190 to 202. On this, Dr. Schaff writes in the "Independent" of Feb. 20th, 1889: "The germs of the papacy unquestionably go back to the third or second century, but the system is a gradual growth and was not completed till 1870, in the dogma of papal infallibility.

Whether we date the beginning of the papacy from Stephen, 250, or from Callistus, 230, or from Victor, 200, makes very little difference for the controversy between Protestantism and Romanism must ultimately be decided by the New Testament".

The allegation on the part of the Roman Church that Peter was bishop rests upon tradition. 1 Peter 5: 13, is held by Protestants to teach that he was at Babylon, not Rome when this epistle was written. Meyer favors the literal interpretation of the word Babylon, and Alford has the following in his Prolegomena. "That St. Peter wrote this epistle to Churches in Asia Minor, mainly consisiting of Gentile converts; that these Churches had been previously the scene of the labor of St. Paul and his companions; that he wrote from Babylon in Assyria, and at a time subsequently to St. Paul's missionary agency; these are points which can hardly be controverted consistently with the plain acceptation of language in its obvious and ordinary sense or meaning. It is difficult to believe that the same

apostle visited Rome and suffered martyrdom there, difficult to assign the time so as to satisfy the requisitions" etc.

CHURCH GOVERNMENT UNDER THE REFORMERS.

1. *As to the Lutheran Church* we have this in Schaff-Herzog; "In 1529 a visitation of the Churches of Saxony was prosecuted and 'Superintendents' were appointed for the oversight of the congregations and schools. In the Saxon articles, generally imitated elsewhere in Germany, we have the priest-hood of all believers set forth, and the parity of the clergy recognized." "The American Lutherans claim that the Scriptures prescribe, "No specific form of government and discipline for Christ's Church." The government adopted generally by them is a blending of certain principles adopted by the Congregationalists, with others that are recognized as Presbyterian. Three judicatories are acknowledged the council of each individual congregation; the District Synod, composed of all the ministers, and one lay-representative from each congregation within its bounds; and the general body, whose powers are mostly of an advisory nature; the final decision resting in all cases with the congregation. In the Synodical conference the government is, on the one hand, strictly congregational in theory, on the other hand, really despotic in fact. When the congregation has chosen its pastor, he wields solely in his own hands the power of the keys."

2. *Early Reformed Views.* "At a Council held at Zurich, Oct. 26th, 1523, the principles of Presbyterianism were formally adopted, and thence-

forth became the distinctive principles of the Reformed Churches. Under the teachings of Farel, Viret and Calvin, French Switzerland, in 1535, adopted the same principles. The Huguenots, some twenty years later (1555) joined them and established the French Reformed Church, after the model of Calvin in his Institutes." The Belgian Reformed Church, and the German Reformed Church, took form about 1560, at which time the Presbyterian Church of Scotland, under the leadership of John Knox, separated herself from the papacy. (Dr. Hatfield.)

3. *Calvin's Government at Geneva.* While Zwingli established the foundations for Reformed Church Government, Calvin, the great organizer elaborated it later at Geneva. Here the government was vested in a consistory composed of six ministers, and twelve lay elders. Formerly under the pope, the Bishop here had four Syndics, who were members of the Council of twenty-five of the city. (There was also a great Council of 200.) Two of the elders were now chosen from the Council of twenty-five, and the remainder from the Council of two-hundred. They were indicated by the ministers, but elected by the twenty-five, and the two-hundred had a veto upon their appointment. The Consistory assembled every Thursday, to decide on matrimonial cases, and to administer discipline generally. The services of the Church were performed by the ministers assisted by the elders, — the polity of Calvin followed that of Zwingli who established the equality of the clergy, synods, and admission of the laity to office: Calvin brings in the Consistory. Calvin's

government at Geneva was of necessity a modified form of Presbyterial Polity, because he had to adapt his views to existing circumstances. Some of his theoretical views we have in his Institutes. "According to Ephesians 4: 11 those who preside over the government of the Church according to the institution of Christ are, Apostles, Prophets, Evangelists, Pastors and Teachers. Of these only the last two sustain an ordinary office in the Church, the others were such as the Lord raised up at the commencement of His Kingdom, and such as He still raises up on particular occasions, when required by the necessity of the times. The Apostles were missionaries who were to reduce the world from revolt to true obedience to Christ. Or, if you please, they were architects of the Church appointed to lay its foundations all over the world. The "Prophets" were those honored with some special revelation. There are none in our day, or they are less conspicuous. "Evangelists" were inferior to the Apostles, but next in rank—Luke, Timothy, Titus and the seventy, perhaps. These three were not to be perpetual offices in the Church, but only for that age, when Churches were to be raised where none had existed before, or were, at least, to be conducted from Moses to Christ.

"Though I do not deny, that even since that period, God has sometimes raised up, apostles or evangelists in their stead, as He has done in our own time, — the Reformation bringing a special necessity. The difference between the two permanent officers is that the Teachers have no official concern with the discipline, or the administration of

the Sacraments, or with admonition or exhortations, but only with the interpretations of the Scripture, that pure and sound doctrine may be retained among believers; whereas the pastoral office includes all these things." IV-111-4. On 1 Cor. 12: 28, he adds, the "powers, gifts of healing, interpretation of tongues," were temporary, but "Government" "and the care of the poor" were to perpetually remain. "The Governors" were persons of advanced years, selected from the people, to unite with the bishops in giving admonitions and exercising discipline, i. e., "He that ruleth let him do it with diligence." Therefore from the beginning, every Church has had its senate or Council composed of pious, grave, and holy men for the correction of vice etc." The care of the poor was committed to the Deacons. IV-III-8.

As to the succession of Reformed Church Government, we learn that during the persecutions in Holland, a Synod was held at Wesel on the Rhine in 1568, and an external bond of union was formed by the adoption of those principles of Church Government and rules of order, and usages, that are substantially held by the Reformed Church in America, and by the Reformed Church in the United States. The rules were revised in the Synod of Emden 1571, at Dort 1619, adopted by Ref. Dutch in New York in 1771, revised 1831, adopted 1835 and altered and adopted by the Reformed Church in the United States in 1846. John A'Lasco's work on Cultus and Government influenced those who later prepared the Constitution of the Reformed Church.

4. *The Presbyterial Form of Church Government* agreed upon by the Westminster Divines in 1645, and adopted by the Assembly of the Kirk of Scotland the same year, says, that some of the officers which Christ hath appointed in His Church are Extraordinary, as apostles, evangelists and prophets which are ceased. Others are ordinary and perpetual; as pastors, teachers, and other Church-governors and deacons." After explaining the duties of the pastor, it treats of the office of the teacher. "The Scripture doth hold out the name and title of teacher, as well as of pastor, who is also a minister of the word, as well as the pastor etc. . . . . is of most excellent use in schools and universities; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught etc." Of "Other Church-officers" it adds, "Which officers Reformed Churches commonly call elders." Next it speaks of deacons etc. The modern Presbyterian form of Church Government in this country makes no mention of the "Teachers" but only treats of Bishops or Pastors; the representatives of the people, usually styled Ruling Elders, and Deacons.

5. *The Constitution of the Reformed Church* declares that the Offices of the Church are four-fold, viz, 1. The Office of Ministers of the Word. 2. The Office of Teachers of Theology. 3. The Office of Elders. 4. The Office of Deacons. While the offices of the Church are here declared to be four-fold, yet the Reformed view of the subject does not differ from that held in the various branches of the

Reformed Church holding the presbyterial polity, viz,

The ordinary, and perpetual officers in the Church are Bishops or Pastors, on the one hand, who minister both in Word and doctrine; and the representatives of the Congregation on the other hand, styled Elders; and a third class named Deacons. But the Pastor and the Elder rank in the same order.

Since the Teacher of Theology, in the Reformed Churches is never ordained in his professorship, but is simply inaugurated, it follows that his teaching is regarded as a function of his office as a minister of the Word of God. As in the Greek and Roman Catholic Churches, the offices of patriarch, pope, arch-bishop etc., are simply functions of the order of *Bishop,* so in the Reformed Churches, the titles minister, pastor, bishop, or presbyter are all descriptive of the one office of the *ministry,* under which, varying functions of service may be fulfilled.

The Greek and Roman and Anglican Churches claim that the Old Testament offices are yet in force; hence they affirm that there are three orders in the New Testament ministry, viz, bishop, priest and deacon; corresponding to High-priest, Priest and Levite. But the Reformed hold that the New Testament recognizes but one order; sometimes called *Ἐπίσκοπος* and at others *Πρεσβύτερος*; while at the same time the deacon is ordained to a helping service in behalf of the poor, the care of the alms, and the support of the pastor. Hence the Reformed Churches hold to the parity of the Gospel ministry.

The Constitution of the Reformed Church U. S. (of 1846, Art. 20) states that: "In the time of the Apostles, the spiritual guides of the Churches were called indiscriminately elders and bishops, or overseers. See Acts 20: 15 compared with verse 28. Titus 1: 5 compared with verse 7. 1 Peter 5: 1—4.

These spiritual guides did not all labor in the Word and doctrine: that is, all were not properly preachers of the Word, 1 Timothy 5: 17; but it was the duty of all to watch over and to feed the flock. See 1 Peter 5: 1—4; Acts 20: 17—31. Those who did not labor in the Word and doctrine, were employed in matters of discipline, and in visiting the sick, James 5: 14, 15, and assisting in the public worship of the Church. All the duties of a minister of the Word, except that of laboring in the Word and doctrine, are incumbent also upon the elders."

The Government of the Wesleyan, or Methodist Episcopal Church. John Wesley was born in Epworth rectory, England, June 17, 1703. He was ordained a Deacon in the Church of England in 1726. Soon after this he became his father's curate at Wroote, and while officiating in that capacity was ordained to the priesthood. In November 1729 he returned to Oxford from Lincolnshire and found that his brother Charles, then at Christ's Church, had induced a few other students to join him in observing weekly communion. They studied the Greek Testament, with which they joined regular fasting, the observance of stated hours for private devotion, the visitation of the sick, the poor and prisoners, and the instruction of neglected children.

Outsiders called them Methodists. This first Oxford methodism was very churchly. From 1733 to 1735, its adherents became increasingly patristic. They never numbered more than thirty persons, and had no organization, other than agreement to meet and co-operate, as above stated.

John Wesley came to America as a missionary in 1736; and when returning to England in 1738, as he writes, he was, on March 5th, convinced of the want of that faith whereby we are saved, by Peter Boehler, a Moravian. He was converted on March 24th. He now regarded his former faith as a union of intellectual belief and of voluntary self-submission, essentially, nothing else than an intellectual and moral act or habit; a natural operation and result altogether different from the true spiritual faith of a Christian. This experience made him an Evangelist. He sought to raise up a body of converted men; and he organized them into classes and societies. In 1739, the two Wesleys separated their followers from the Moravians and others, with whom they had previously co-operated; and in 1743 they published the "Rules of the United Societies", including the "Foundry, (London,) Bristol and Newcastle."

The *"Societies"* were virtually congregations, and the *"Classes"* were groups within the membership, each with a leader, appointed, not ordained, over them. Later, these leaders in connection with the two "Stewards", exercised discipline in the society. One of the Stewards administered the poor fund, and the other the fund of the society. The Society was described as: "A company of men united

in order to pray together, to watch over one another in love, that they may help each other to work out their salvation". The customary contribution was a minimum of a penny a week, or a shilling a quarter. Many Moravians, dissenters and others co-operated in the movement. In 1740 the clergy of the English Church refused to give the elements of the Lord's Supper to these converts. The two Wesleys then administered the Sacraments in the Societies themselves. In 1741, they sent forth lay-preachers; many of these came finally to administer the Sacraments in the full Sabbath services now held in the Societies.

The Conference was first held by Mr. Wesley in 1744, for the settlement of points of doctrine and discipline, and for the examination and accrediting of fellow-laborers. It met annually. In 1784 the "Legal Conference" was defined as consisting of one hundred itinerant preachers named by Mr. Wesley. Power was given to the "legal Hundred", continually, from the first to fill up the vacancies in their own number; to admit and expel preachers, and to station them from year to year, no preacher being allowed to remain more than three years in one station.

The preachers in England, in their first conference after Mr. Wesley's death, instead of appointing bishops, each with his own diocese or province, divided the country into districts, and appointed *"District Committees"* to have all power of discipline and direction within the districts, subject only to an appeal to the conference; the "Legal Hundred" merely confirming the resolutions and decisions of the whole

assembly. At first, the preachers stationed in the districts were instructed to elect their own chairmen, one for each district. But the plan was speedily changed, and the chairmen were elected each year by the whole conference; and this method has been maintained ever since. The "District Meetings" as they are called, are still "Committees" of the Conference, and have, ad interim, its power and responsibilities as to discipline and administration. Originally they were composed exclusively of preachers, afterwards circuit stewards and district lay officers were associated with them. In 1836 the right of direct memorial was given to the circuit quarterly meeting, as related to the Conference. In 1852 the powers of the quarterly meeting were again enlarged; they now invite ministers to the circuits, or decline to do so; determine and pay their salaries and review the spiritual and financial interests of the circuit.

In America (as we shall see) Mr. Wesley had organized a system of Bishops (presbyter-bishops-presbyters or elders), and deacons, or ministers on probation. There is no evidence that he desired the appointment of such officers in England. The only request he left behind him for the conference to respect was one which rather looked in another direction, a letter, in which he begged the members of the "legal hundred" to assume no advantage over the preachers in any respect.

In 1775 Mr. Wesley ordained ministers for Scotland. There his societies were quite outside of the established Presbyterianism of the day. He therefore ordained some of his preachers, naming

them Reverend, and appointed them to administer the sacraments north of the Tweed. Doubtless Mr. Wesley's former connection with the Church of England led him to refrain from seeming to organize a rival Church, or sect, in England; this accounts for the fact that he allowed bishops to be ordained for America, and Reverends for Scotland, while he allowed only "preachers" and "societies", as terms suitable for the home field.

The Methodist Episcopal Church in America. In 1746 Mr. Wesley read (Lord Chancellor) King's account of the primitive Church. After this he constantly maintained that the "Uninterrupted succession" was a fable which no man did, or could prove." The practical inference which he drew from reading Lord King's book, was that the office of bishop was originally one and the same with that of the presbyter; and that he himself was a spiritual Episcopos, and that he had as much right as any primitive, or missionary bishop, to ordain ministers, as his representatives and helpers, who should administer the sacraments, instead of himself, to the societies, which had placed themselves under his spiritual charge. The right, as he conceived it to be, he held in abeyance, for nearly forty years, but at length, he was constrained to exercise it, and by so doing, in effect, led the way towards making his "Society" a distinct and independent Church.

After the breaking out of the war of Independence the English Methodist preachers were unpopular in the United States, and all but Francis Asbury went back to England. At the end of the war, Mr. Wesley finding that the preachers in

America, some ten in number, demanded ordination, and having satisfied himself, as we have seen, that the orders of bishop and presbyter were the same in the early Church, he assumed the office of bishop, and with the assistance of other ministers ordained the Rev. Thomas Coke of Oxford, bishop of the Church in America (1784) empowering him to confer the same office upon Francis Asbury. (American Cyclopedia, XVI, p. 353).

In this same year, 1784, Mr. Wesley sent Dr. Coke (Bishop) to this country, and American Methodism was organized as an independent Church, with Dr. Coke and Francis Asbury as its presbyter-bishops. . . . . American Methodism is Episcopal. But its Episcopacy is neither prelatical nor diocesan.

The bishops are superintending presbyters, and they visit the whole territory of Methodism in rotation, holding (presiding over) the annual conferences. The conferences are purely ministerial. But the General Conferences, which meets once in four years, and which is the Conference of legislation and final appeal, is mixed and representative. The first General Conference was held in 1792, the first delegated or representative Conference in 1812, the first mixed or ministerial- and lay Conference (General) in 1872. There were till lately no district assemblies in the Episcopal Methodism of America, and now there are but few. The bishops maintain the unity of the Connection in the interval between the General Conferences, by their visitation and by their conjoint council.

A sub-episcopal class of ministers also, called

Presiding Elders, supplement the action and superintendency of the Bishops. These preside over districts, holding all the circuit quarterly meetings, if any such meetings have been organized. (Dr. J. H. Rigg, in Encyclopedia Britannica, Vol. XVI, p. 187, general authority quoted.)

The Branches of the Methodist Church.

The Methodist Protestant Church was organized in Baltimore, Md., November 2nd, 1830. The doctrines are the same as in the M. E. Church; the government differs in a few points. The episcopal office is abolished, together with that of presiding elder, and each conference elects its own president. The General Conference is composed of an equal number of ministers and laymen on the same footing in the conference. The preachers are stationed by the Annual Conference.

The United Brethren in Christ. This denomination was organized about the year 1800, mainly with converts from the union meetings in which the Rev. Wm. Otterbein, pastor of a German Reformed Church in Baltimore, participated; after whose name they call many of their institutions. Here the Elder is the one order of the ministry, with judicatories as in the M. E. Church. The Bishops are elected for a term of four years; presiding elders are elected annually by the annual conferences and are not limited as to time of service, except by the conference; lay representation is made optional with each annual conference. In adopting a new constitution a few years since, a separation took place. The *Radicals* decided to retain the rule of the old constitution, excluding members of secret orders from membership; the *Conservatives* deciding to have no reference to the matter in the new constitution. A proposition to unite the Congregational Church with the Methodist Protestant, and the Conservative branch of the United Brethren in Christ, is pending at the present writing.

The Evangelical Association, or "*Albrights*", began mainly with converts of the Rev. Jacob Albright, a local preacher of the M. E. Church in Pennsylvania. The organization was effected in 1808. The doctrine and Government is essentially Methodist. Bishops are elected for four years by the General Conference, and presiding elders, for a like period, by the annual conferences. As in the case of the United Brethren in Christ, a division lately occurred in this denomination also, having followers of Bishops Escher and Bowman on one side, and of Bishop Dubbs on the other. (For descriptions of other branches of the Methodist Church, see Dr. James Strong's article in the Schaff-Herzog Cyclopedia.)

CHAPTER IV.

THE SACRAMENTS: DEFINITION, NUMBER AND QUALITY.

A Sacrament may be defined as a visible Sign and Seal of an inward Invisible Grace. The Latin word Sacramentum was anciently applied to the pledge required from clients in a court of Justice, or to a military oath. It was not used in the earlier periods of Christianity, when Greek was the exclusive language of the Church. It came into ecclesiastical use when the Latin Versions of the New Testament were made, wherein it was employed as an equivalent to the Greek word μυστήριον. Eph. 1: 9; 3: 9; 1 Tim. 3: 16; Rev. 1: 20. Even when brought into use with the Versions, the word Sacrament was not used exclusively of Christian rites. It was used in the sense of the original word "sacer", meaning that which is sacred.

Patristic Definitions.

Tertullian used the term Sacrament in a general sense for all sacred doctrines and ceremonies. Augustine defined it as "Signum Visibile gratiae invisibilis." Isidore of Spain wrote, in 626 A. D., "Sacramentum est in aliqua celebratione, cum res

gestae ita fit, ut aliquid significare intelligatur quod sancte accipiendum est." Among Latin Christians therefore Sacramentum was applied to a mystery in the widest sense, to revealed truths, pious opinions, as well as sacred rites. The oldest Latin translation of the Old Testament, known to Tertullian, Cyprian, the two Hilarys, Ambrose, Jerome and Augustine, dates back to the middle, or latter half, of the second century, and was made from the Septuagint. The Vulgate made by Jerome (385—405 A. D.) has "Sacrament of godliness." (1 Tim. 3: 16) of "the seven stars" (Rev. 1: 20) "of the woman and the beast" (Rev. 17: 7). In the older version even, "Sacramenti" occurs in Rom. 16: 25; 1 Cor. 13: 2." Thus the Greek word "mystery" and its Latin equivalent "Sacrament" soon took on a specific meaning as denoting those external rites of religion which were solemn, instructive and more or less secret; as well as revealed truths and pious opinions.

Symbolic Definitions.

The Greek Church affirms that Regeneration is offered by the Word of God and in the Sacraments, which under visible signs communicate God's invisible grace to Christians when administered cum intentione. *Roman Church.* "Those who affirm of the Sacraments that grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of Grace: let him be anathema. (Canon VIII, Council of Trent.) *Augsburg Confession.* Those are condemned that teach that the Sacraments do justi-

fy by the work done, and do not teach that faith which believes the remission of Sins is requisite in the use of the Sacraments. (Art. XIII.) *Consensus Tigurinus,* (Calvin 1549). "By the Sacraments God attests, presents anew, and seals to us His grace." (Art. VII). *Belgic Confession.* 1561. The Sacraments are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Spirit. They seal unto us God's promises, are pledges of His good will and Grace towards us, and nourish and strengthen our faith. The true object presented by them is Jesus Christ. (Art. XXXIII) . *Heidelberg Catechism*: The Sacraments are holy visible signs and seals appointed of God for this end, that by the use thereof He may the more fully declare and seal unto us the promise of the Gospel viz, that He grants us freely the remission of Sin, and the life eternal for the sake of the one sacrifice of Christ accomplished on the cross." (Q. 66.)

Westminster Shorter Catechism: "A Sacrament is a holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers." (Q. 92).

Church of England. "Sacraments are certain sure witnesses and effectual signs of grace and God's good will towards us, by which He works invisibly in us, to quicken, strengthen and confirm our faith in Him." XXXIX Articles. chap. 25.

The Number of the Sacraments.

There are various preceptive and incidental rites, beside the administration of the word, referred to in the New Testament, which have been regarded as binding upon the Church for perpetual use. The views on this subject are mainly two, and may be named the *inferential* and the *preceptive.* By *inferential* is meant the custom of widening the range of the Sacraments so as to include several rites that were in use in the early Church. By the *preceptive* view the number of the Sacraments is limited to those resting upon a positive command of Christ, from which are distinguished the various rites referred to in the New Testament but not enjoined by a "thus saith the Lord." The inferential view is mainly held by the Roman Catholic and Greek Communions, and the preceptive by the Protestant Church.

The inferential view of the Sacraments.

1. The articles of Trent pronounce an anathema upon all who say that the Sacraments are more or less than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order and Matrimony. (Canon I). This number was probably first set forth by Peter Lombard. (1164 A. D.) The Council of Trent also first recognized that not all signs of Sacred things can be regarded as Sacraments, but only those which are the forms of invisible grace in such a sense as to represent it and bring it about. ("ut ipsius imaginem gerat et causa existat.") Canon VIII. declares that the Sacraments have the power of conferring grace "ex opere operato", on the recipients who do not resist it, "non po-

nentibus obicem." (Canon VI): but in order to be effectual the minister must intend doing what the Church does, "requiri intentionem faciendi, quod facit ecclesia." (Canon XI). Baptism, Confirmation and Order imprint in the soul a character, i. e., a certain spiritual and indelible sign, "signum spirituale et indelebile" (Canon IX) on account of which they cannot be repeated.

2. *The Greek Church* also adheres to the inferential view, and holds, with Rome, that there are seven Sacraments. Baptism entirely destroys original Sin. The body and blood of Christ are substantially present in the Eucharist, and the elements are changed into the substance of Christ, whose body and blood are corporeally partaken of by communicants. *Penance* will restore the new birth, when lost, through absolution by the priest etc.

The Preceptive View of the Sacraments. From the symbolical definitions we may gather the reasons why Protestants limit the number of the Sacraments to two, viz, *Baptism and the Lord's Supper.* They hold that the Sacraments are effectual signs and seals of grace and God's good will, ordained by Christ. They exclude the five additional of the Roman and Greek Churches partly because direct evidence of their institution by Christ is wanting, and partly because they have not any visible sign or ceremony ordained of God.* Ursinus says (Ques.

* Confirmation, Penance and Extreme Unction may be called Church-rites, but are not commanded by Christ and can be sacramentally used only through inference from Scriptures like, — Matt. 19: 15, 1 Tim. 4: 14, John 20: 23, Matt. 18: 18, Mark 16: 18, Acts 18: 8, Jas. 5: 14. Absolution and Unction have an environment locating them in a period of acknowledged miraculous agencies. Marriage and Ordination to the ministry are solemn rites, but have no equality with Baptism and the Lord's Supper

68). In the New Testament there are only two Sacraments, of which the use is to be perpetual and universal in the Church, Ambrose and Augustine consenting: Baptism, which succeeds circumcision and the remaining purgations (of the law) and the supper of our Lord which was preceded by the paschal lamb and the remaining (reliquaque) sacrifices. These two, and no more, are Sacraments of the New Testament because these two ceremonies only are instituted and commanded by Christ with the added promise of grace. . . . Now *Confirmation* and Unction are indeed ceremonies, but they are not instituted by Christ for the whole Church, nor have they the promise of grace. Confirmation, or the imposition of hands in the primitive Church was a symbol, or miraculous conferring of the Holy Spirit which quickly passed away, or a calling to the office of teaching. The things signified by Unction and other miraculous gifts are absent from the Church.

Penance, or private absolution, certainly is only equivalent to the preaching of the Gospel, and should not be confounded with the signs and appendices of the means of grace. Orders, or ordination of ministers, witnesseth God's presence in the ministry; but God can thus work efficaciously even if the persons are not pleasing to Him.

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in the promise of inward grace accompanying. They can only be inferentially used as Sacraments.

Feet-Washing, John 13: 14, 15, is not a sacrament since no inward grace is promised, The language in John 13: 15, is to be figuratively construed. Changing customs of modern civilization forbid the practice of public feet-washing. The principle of Christian fellowship, mutual kindness, and willingness to serve one another is all that is taught by Christ's word and example here. The Casting of the Lot,—Acts 1: 26. This was an Old Testament practice, Numbers 26: 52—56. suitable for the time, before the effusion of the Spirit, but not recurring afterward, and therefore not to be justified in the Christian congregational life, by this passage of Scripture. (Meyer.)

Matrimony is not a *"ceremony"*, but a moral and civil work. It is numbered among the Sacraments by the papists because of Ephesians 5: 32, where *μυστήριον* was formerly translated by Sacrament. But we should rather heed *St. Paul* than the Latin interpreters. No one is ignorant that *μυστήριον* among the Greeks had as wide a significance as arcanum among the Latins.

Therefore the papists should acknowledge all arcana to be Sacraments. Thus marriage will be a seventh Sacrament: the will of God the eighth, Eph. 1: 9, the calling of the Gentiles the ninth, Eph. 3: 3, and piety the tenth, 1 Tim 3: 16; and perchance many others might be enumerated, since in all these places *μυστήριον* is translated by Sacrament etc. Special notice should be taken also of the argument from analogy with Old Testament usage. Circumcision was emphatically commanded as a rite of separation and initiation, and the passover as a memorial, or feast of nourishment, both with promises of blessings in the Old Testament Church as is the case with Baptism and the Lord's Supper in the New. No other rites have analagous obligations under both Testaments as these.

Qualities of the Sacraments.

These Ursinus discusses under the following heads.

1. What are the Sacraments? Holy and visible signs and seals appointed of God etc. (Ques. 66).

2. What is the aim of the Sacraments? (a) They are given as *signs of the Covenant;* and

through these signs and seals the Holy Spirit inclines our hearts to faith more efficaciously than through the word alone. (b) They are of the nature of a *confession* and testimony of our gratitude to God. (c) They distinguish the Church from the ethnic religions and all other sects, as *badges,* or as marks upon the true sheep of Christ's fold. (d) They serve for the conservation and propagation of the *true doctrine,* since God does not will that they should be explained without the word. (e) They are *bonds of* mutual *love.* 1 Cor. 12: 13; 11: 33; 1 Cor. 10: 17; Eph. 4: 3—5.

3. In what do the *Sacraments* differ from the *Sacrifices?* In the *Sacrament God* declares that He *offers* and *bestows* His *benefits* upon us; in the *sacrifice* we *render obedience* and worship unto God. They differ as *giving* and *receiving.*

4. What have the Sacraments in common with the Word; and in what do they differ from it? (a) *Both have God* for their author. (b) Both are *dispensed by the ministers* of the Church. (c) By means of both the Holy Ghost kindles and strengthens faith in us. (d) God declares His will and offers *the same grace in Christ* in both. The *sacraments differ from the Word,* (a) according to *their nature. Words* have their significance by man's arbitrary appointment: we read or hear them. The Sacraments are significant through the analogy between the sign and the thing signified; and are received through feeling, sight or taste. *Words* only *signify; Sacraments* also *confirm.* (b) According to their object. The *Word is preached* to *unregenerate and to all* at one time; the *Sacraments singly follow on*

to confirm and nourish. Infants of the Church do not need preaching, for the Holy Spirit's inward working qualifies them, since they are born in the Church. (d) The *Word is preached only to adults, but infants share in the first Sacrament.* (e) The *Word is necessary for Salvation,* Rom. 10: 17; but the *Sacraments are not absolutely necessary for all, nor are they sufficient for Salvation without the Word.* The Seal must be affixed to some instrument in order to be valid. The Sacrament is visible; the Word invisible etc.

5. *Agreement and difference between the Sacraments of the Old Testament and the New.* They agree in *promising forgiveness of sins and the gift of the Holy Spirit through Christ.* Heb. 13: 8; 1 Cor. 10: 2—4; Col. 2: 11; 1 Cor. 5: 7. There is no other kind of Communion with Christ in the Sacraments than in His Word; no other kind in the New Testament than there was in the Old. *They differ* (a) *In outward rites*: (b) in number and kind; formerly *they were many and painful,* now they are less in number and more simple: (c) In signification. The *old signified Christ* who was to come: the *new* point to His *death already accomplished.* (d) In duration. The *old* were to *continue till Christ came*: the New will continue to the end *of the World.* (e) The Sacraments of the Old Testament bound the *Jews* only: now the Church of *all nationalities* is bound. Matt. 28: 19, 26: 27. (f) *They differ in clearness.* The Old presented types and shadows; the New the great Antitype, and prophesies fulfilled.

6. What are the *parts* of the Sacraments;

and how do the signs and the things signified differ? There are two (parts) in all Sacraments, the sign and the thing figured. The sign is the element and total external action. The things signified is *Christ* with His benefits; or communion with Christ and His benefits. Augustine said: "Accedat verbum ad elementum et sit Sacramentum." The signs and the things signified *differ,* (a) *Substantia.* The Signs are corporal, external, the things signified are spiritual, internal. (b) *Modo accipiendi.* The signs are visible and are received by the hand and mouth, the members and senses of the body, by all, even by the unbelieving: "the things" alone by faith, only by the believing. (c) *Fine seu usu.* The *things* are given for our *Salvation,* and consequent eternal life; the *signs* are to be accepted for the *confirmation of our faith.* in the fulfillment of the promises concerning the things accepted. (d) The things signified are necessary for all who will be saved: but the signs are not absolutely necessary for all; e. g. for those, who on account of their age, or otherwise, are incapacitated for their use. For it is not the privation but contempt of the Sacrament which condemns. (e) Finally, in the different Sacraments there are different signs: but the things signified are perpetual in all Sacraments.

7. *How shall the union of the sign and the things signified in the Sacraments be expressed?* From the partition of the Sacrament into the sign and the thing signified, arises the practical question as to the union of the two. As the *joining of the natures in one person, as in Christ,* is called the *hy-*

postatic union, so the joining of the sign and the thing signified may here be named *a Sacramental union.* In regard to the Lord's Supper the papists affirm that the sign is converted into the thing signified; conversion is no *union*: and this union should suit either Sacrament. *Sacramental* union is neither trans- nor consubstantial but consists, (1) In a likeness or analogy between the sign and the things signified, and (2) in the joint exhibition and acceptation of the sign, and the things signified in their legitimate use, which is not possible without faith. The believing alone in the proper use of the Sacrament receive at the same time the sign from the minister and the things signified from Christ. Whence the infallible rule: "Durante relatione, cohaerent res et signa: cessata, separantur," i. e., as long as the divine ordination between the things signified and the sign remains, so long are the "things" exhibited and sealed: but when the divine ordination ceases there is no true exhibition and sealing, possible through the signs.

8. *The forms of speech relating to the Sacraments,* used in Scripture and by the Church. The forms of speech are named (a) *Proper,* when the Sacraments are called tokens, signs, seals, pledges etc. Gen. 17: 11; Rom. 4: 11; Mark 16: 16: (b) *Figurative* or Sacramental when (1) the names of the things signified are attributed to the signs. 1 Cor. 5: 7, 10: 4 etc. (2) When the names of the signs are attributed to the things signified, e. g. "Our passover is Christ". (3) When the properties belonging to the things are attributed to the signs. 1 Cor. 10: 16. So Baptism is said to wash away sin, to save and

regenerate. (4) When the properties which belong to the signs are attributed to the things themselves, e. g., "This is my body which is broken for you".

9. *What is the proper use of the Sacraments?* (1) We must *only* use *those* which *God has instituted*: and exclude all additions of antichrist etc. (2) Their use must be *limited to those* of the *household of Christ*: i. e., *Christians,* who profess faith and repentance and are members of the Church Acts 8: 37; Matt. 3: 6. (3) The Sacraments must be observed with the *design* for which they were instituted. If they be observed without faith, the sign and the things signified are not united according to the divine appointment, and no benefit is received. Rom. 2: 25; 1 Cor. 11: 20; Hosea 5: 6. "Ritus a Deo praeceptos in alios fines transferre non licet." .. Itaque extra usum institutum sacramenta, sed inania spectacula." It is in vain to say that unbelievers and infidels receive, in connection with the signs, the things which are signified by them.

10. *What do the Impious receive in the Sacrament?* Even though the Sacraments were offered by God to the wicked for their benefit, yet as they are destitute of faith, they could only accept the sign, without the promise and the things signified, and these to their condemnation. (1) Because the benefits of Christ are received only in the legitimate use of the Sacraments. They neglect the legitimate use who take them unworthily without faith and repentance. 1 Cos. 11: 27. (2) To whom nothing is promised in the Word to him the Sacraments seal nothing. The wicked are not promised anything in the Word, for all the promises of the Gospel are

conditioned upon faith and repentance. The seal appended to the diploma signifies nothing except to those to whom it is issued: thus God does seal His benefits by these signs, to none but those to whom it is promised in His Word. (3) We receive spiritual things through faith: but the wicked have no faith: therefore they do not receive spiritual things. (4) To be wicked, and yet receive the things signified in the Sacrament implies a contradiction.

CHAPTER V.

BAPTISM: MEANING, MODE, AND SUBJECTS.

In adopting the preceptive view we limit the Sacraments to Baptism and the Lord's Supper. The former may be called the Sacrament of INITIATION, *the latter the Sacrament of* NOURISHMENT. *Both are intended to confirm the faith of the Christian believer, which itself is wrought by the Holy Spirit through the preaching of the Gospel. They are both holy visible signs and seals appointed of God, that in their use He may the more fully declare and seal to us the promise of the Gospel. (Heid. Cat. Q. 65, 66). Baptism may be called a "sign of Regeneration" and the Lord's Supper "a Sacrament of our Redemption by Christ's death." (Arts. 37, 38, Ch. of Eng.)*

THE SACRAMENT OF BAPTISM.

Christian Baptism is the outward application of water to the person of the subject in keeping with Christ's words in Matt. 28: 19, as a pledge of promised Regeneration, or inward washing away of sin by the blood and Spirit of Christ. The original word for Baptism is *Βαπτίζω*, which according to Liddell and Scott's Lexicon, means to dip repeated-

ly: to bathe. This word again is from *βάπτω*, to dip, to dye or color, to steep etc. Ursinus gives. "mergo, tingo, abulo, adspergo" as Latin equivalents. The classical use of Baptizo did not apply to a religious rite. It is used there of tempering steel, glazing, dyeing the hair, drawing water etc. It is by accommodation therefore that the word has come to have its present ecclesiastical significance, which is that of cleansing or purification.

The ecclesiastical meaning and use of Baptism. 1. Beginning of *New Testament Usage.* This subject is first mentioned in the New Testament in Matt. 3: 6 in connecton with John's baptism of his converts in the Jordan. This is named a Baptism of Repentance, *μετάνοιαν*, and for the remission of Sin. The Baptism of Christ by John was for the example of obedience, and also as an inauguration into His three-fold office of prophet, priest and king. It does not appear that the Baptism subsequently administered by Christ's disciples, had a different meaning entirely from that of John, i. e., the idea of purification; but it was more comprehensive, acknowledging the work of the Holy Spirit in regeneration. Acts 19: 1—7. Christ designed, by Christian Baptism, to separate all believers from the heathen and Jewish world, and to unite them in the confession of the Father, the Son and the Holy Ghost. Matt. 28: 19; Mark 16: 16.

2. *Antecedents of Johannic and Christian Baptisms.* "The doctrine of Baptisms" of Heb. 6: 2, may refer to the washings of the Jews, as related to John's Baptism and that of Christ. The "diverse washings, imposed until a time of reforma-

tion." Heb. 9: 10. Meyer says: "It is chiefly with the religious usages of the Jews as regards washings and their symbolical meaning, that the baptism of John has its general point of connection in the history of the people. "Gen. 35: 2; Ex. 19: 10; Num. 19: 7, 19; 1 Sam. 16: 5; Judith 12: 7. Passages like Isa. 1: 16; 4: 4; 44: 3, 4; Ez. 36: 25; Zech. 13: 1; Ps. 51: 7; would serve to develop the thought of baptism as an initiatory rite. The μετάνοια was the leading thought in John's baptism, and regeneration in that of Christ. The Old Testament washings were preparatory to covenants, sacrifices etc.; and the baptisms of the New Testament were at first associated with the proclamations, "prepare the way of the Lord," and "the kingdom of heaven is at hand." Circumcision as a rite also signified purification and renewing, and thus was fitted to be a type of baptism. Col. 2: 11.

3. *Israelitish Antecedents of Johannic and Christian Baptism.* Since John was the son of Zacharias, a priest of the family of Aaron (Luke 1: 5) he would naturally adopt the mode which his father used in baptisms, or washings, as an ordiance of the Jewish Church. In Exodus 24: 8 it is stated that Moses sprinkled the blood of the covenant upon the people; and Heb. 9: 19 adds that he also used water, hyssop etc. The priests were consecrated by the sprinkling of water, Num. 8: 7. Lepers and others who were defiled were restored to fellowship in the congregation by sprinkling. Lev. 14: 4—7, 8, 49, 53; Num. 19: 18, 19—21; Luke 5: 14. In Isa. 52: 15, we read of Old Testament baptism; "He shall sprinkle many nations." Ezekiel

36 : 25. "Then shall I sprinkle clean water upon you and ye shall be clean." Isa. 32 : 15. "Until the Spirit be poured upon us from on high." Joel 2 : 28; Prov. 1 : 23. "I will pour out my spirit upon you"; which is declared in Matt. 3 : 11, to be a baptism by Christ.

Gentiles were also sprinkled when received into the Israelitish Church. Num. 31 : 12, 19. The priest, or a clean person acting for him, could alone perform this rite of cleansing. Num. 19 : 18, 19. The baptism was Sacramental inasmuch as Sin was thus viewed as expiated. It is not probable that the bathings of the Essenes influenced John in regard to the mode of administering his ordinance, since these washings were wrought by the subject himself; and were not of the priestly order. Nor is it likely that John ever supposed that he was inventing a new ordinance, since he must have been familiarly acquainted with the fact that his father and all his Aaronic ancestors had used water as a token of purification and preparation in the tabernacle and temple from time immemorial. If John, in his youth, had ever accompanied his father to the Temple he must have seen him wash himself in the brazen laver which stood between the altar of burnt offering and before the Holy Place before entering therein or offering sacrifice. It is only natural that this rite of cleansing, with all the ordinances of the kind mentioned above, should have inspired the forerunner with the thought of adding his rite of cleansing to his preaching in the wilderness.

4. *Antecedents of Johannic and Christian Baptism found in the Septuagint and Apocrypha.*

In the Septuagint translation, the cleansing of Naaman from leprosy described in 2 Kings 5, shows that in 280 B. C. the Greek word baptizo was used as the equivalent of the word *λούω* to wash. In verse 10 Elisha says: "Go and wash (*λούσαι*) in Jordan." Verse 14 reads: "Then went he down and dipped (*'εβαπτίσατο*) himself seven times in Jordan. The command to wash was obeyed by baptizing himself. In Leviticus 4: 17 we read: "The priest shall dip (*βάψει*) touch his finger in some of the blood." In Lev. 14: 6 "He shall dip (*βάψει*) the bird etc. into running water." Josh. 3: 15. "The feet of the priests were dipped (*'εβάφησαν*) in the brim of the water." Ruth 2: 14, "Boaz said to Ruth, dip (*βάψεις*) thy morsel in vinegar." 1 Sam. 14: 27, "Jonathan dipped (*'έβαψεν*) his rod in the honey." Ps. 68: 23, "That thy foot may be dipped (*βαφῆ*) in the blood of thine enemies." Isa. 21: 4, "Iniquity baptizes me" (*βαπτίζει*) i. e., hath affrighted me. Two forms of the word occur in the Apocrypha, (a) Judith 12: 7 where Judith washed (*'εβαπτίζετο*) herself in a fountain of water by the camp. In the controversy over this passage as to whether Judith would immerse herself beside a camp full of soldiers or not: whether, as Dr. Conant has suggested, there might have been a horse-trough there for the purpose etc., some things may have been said not to edification. The use of the word in other instances cited above indicates that the form is used for other modes beside immersion. (b) In Sirach 34: 25, *βαπτιζομενος* is used for a purification after having touched an unclean body. See also Numbers 19: 11—13.

5. *The mode of Baptism.* Those who claim that immersion is the only Scriptural mode of Baptism rely mainly upon arguments drawn from the use of the Baptistery in the patristic Church; and upon the etymological meaning of bapto and baptizo.

(a) The Baptistery did not come into general use until Christianity had passed through its times of persecution, and believers had attained wealth and distinction. The fresco in the Catacombs of St. Calixtus (200 A. D.) represents the subject as standing while the water is poured upon him. The ancient font of marble at Ephesus is not over 18 inches in depth, and thus could not have been used for immersion. "The Didache, or Teaching of the Twelve Apostles (120, or 160 A. D.) reads: "But if thou have not living water: baptize in other water: and if thou canst not in cold, then in warm. But if thou have neither, pour on the head water in the name of the Father and Son and Holy Ghost." Art. VII. Large baptisteries began to be constructed in the time of Constantine adapted to immersion. The pilgrim of Bordeaux saw one at Jerusalem in 334 A. D. in connection with the new Church of the Holy Sepulchre; and there was an elaborate one in the Lateran Church at Rome built by Sixtus III (432—440 A. D. others at Nocera and Aquileia built or renovated by Archbishop Neon in 425 A. D. etc. The Baptisteries of the State and Papal Church were suited to immersions.

(b) As to the etymology of baptizo it is evident that classically it was not used of a religious rite. The first meaning of the word was to dip, and this meaning was given it by the LXX; but it bore other

meanings as well. "During the earlier centuries, immersion, either alone or accompanied by aspersion, and not merely sprinkling was deemed the proper mode." (Smith's Dictionary Chr. Antiquities. 1 : p. 17, 4.) This refers to the period when baptisteries came into general use. But it is probable that immersion, pouring, or sprinkling were practiced from the time of the Baptist as occasion served. Ursinus says: "In the eastern Church the subjects were ordinarily immersed. Those however, who lived in the colder regions of the north were commonly sprinkled with water. But this is a matter of no importance, as washing may be performed either by dipping or sprinkling. Baptism is now a washing." Or if Baptism is a dipping, the water may be dipped and put upon the subject, or the subject himself may be dipped. The word is here used by adaptation, has a secondary meaning, and an exclusive etymological sense cannot be fairly maintained. The German Taufen, to dip, is the equivalent, but is used also for the adulteration of wine, the ducking of a sailor etc.

6. *The Teaching of the New Testament does* not indicate that Immersion was the only mode of Baptism practiced in Apostolic times. In point of fact nothing is here said as to the mode. The ordinance itself is emphasized and the formula given, but the details, or incidentals, are left to the direction of the intelligent agent, guided by the necessities of each occasion. In order to prove that immersion is the exclusive meaning of Baptizo and its cognates in the New Testament, is must be shown that in each case no other method is possible. If one instance can

be cited where immersion would be unlikely or impossible, argument for exclusive invariability would be overthrown. Baptizo is found in the New Testament about eighty times; Baptisma, twenty times, and Baptismos, four times. Dr. Dale affirms that bapto alone means to dip, and that baptizo never means to dip but only to put within, giving no intimation that the body is ever to be taken out again. He adds: "No person in the New Testament is shown, by word or fact, to be under water in the administration of baptism." Yet we may acknowledge the possibility of immersion in Apostolic times, along with pouring or sprinkling, only thus denying that immersion was the exclusive mode practiced.

(a) *Passages of the New Testament usually quoted as favoring Immersion.* Matt. 3: 16; Mark 1: 9; and Acts 8: 38, 39 have the Greek preposition "εἰς" to, or, into, associated with the water used in Baptism: but the preposition would be equally appropriate if the people in Judea, and Philip with the Eunuch, went to the water to effect Baptism by pouring or sprinkling. In Mark 1: 5, 6; Matt. 3: 11; John 1: 26, 31, 33; Acts 3: 2, 4, the Greek preposition "ἐν" is used with the word for Baptism: but in Mark 1: 4 we read John baptized "ἐν" the wilderness, and in Matt. 3: 11, it is added that Christ will baptize "ἐν" the Holy Spirit and fire: just as it reads his fan is "ἐν" his hand. Can we affirm submersion in either of these latter references?

(b) *Passages where it is unlikely that immersion is intended.* In Acts 2: 41, we read that 3000 converts were baptized at Pentecost apparently in a single day: and from Acts 4: 4, we may infer that

5000 were similarly received into the Church. It seems unlikely that time sufficient for their immersion would be at hand. Again, there is a scant water supply at Jerusalem and in Palestine generally. Dr. Strong gives the dimensions of the upper pool of Gihon a half mile from Jerusalem; of the pool of Hezekiah; of the trickling rill under the narrow arch at Siloam: and of the refuse moat erroneously called Bethesda, as if there was abundant opportunity for immersion there. But of these only the pool of Hezekiah would seem to be suited to such a purpose: and that water must have been carefully reserved for domestic purposes. There are no rivers near Jerusalem, and at Pentecost (June 1st) the brooks in the Kedron and Hinnom are dried up. The region where Philip baptized the Eunuch (Acts 8: 38) has no stream of sufficient depth for immersion. At the baptism of Cornelius (Acts 10: 47) it is unlikely that a baptistery was at hand. Peter said: "Can any man forbid water;" as of the water was to be brought to the subject and not the reverse. According to Acts 16: 33 the jailer and his household were baptized impromptu, in the prison at midnight, and it is unlikely that there was a receptacle there suited to immersion. In Mark 7: 4 the word baptismous (immersion?) is used in connection with cups, pots and brazen vessels, and "many ancient authorities add "couches." (Margin of Rev.) The diaphorois baptismois of Heb. 9: 10 must refer to the washing of altars, vessels and sacred utensils in the temple, which could hardly have been all immersed; as we saw above.

(c) *Passages where Immersion is Impossible.*

The preposition "en" in connection with the baptism of the Holy Spirit, who is a Person and not a mere influence, must be used instrumentally. Matt. 3: 11; Mark 1: 8; John 1: 33; Acts 1: 5; 11: 16; 1 Cor. 12: 13, This baptism is the work of the Holy Spirit within us, and not around us as an immersion. The baptism with fire of Matt. 3: 11; was fulfilled at Pentecost, Acts 2: 3, when the "tongues parting asunder, like as of fire: and it sat *upon* each one of them. And they were all filled with the Holy Ghost." It is impossible to affirm immersion here in either instance. In 1 Cor. 10: 1, 2, "our fathers were all under the cloud — passed through the sea, and were all baptized unto Moses in the cloud and in the sea", means that the people of the Exodus in crossing the Red Sea under the protection of the "pillar of cloud" were thus sealed as Moses' disciples. They were not immersed, as the Egyptians were, but had the sign and seal of God's favor upon them. Peter declares, 1 Peter 3: 20, 21, that baptism is the true likeness of the salvation of the eight souls in the Ark: yet their salvation consisted in their not being immersed.

The phrase "buried with Christ in baptism," Rom. 6: 4; Col. 2: 12, is often said to teach the lesson that the subject must be completely under the water as a dead body is concealed and covered in the grave. The Greek word here *συνθάπτω* means entombed: it only fits in with the idea of burial in the earth or entombment; it would never be used of immersion in water. The figure in the passage is that the subject's repentance should be

thorough, and he be cut off from a life of sin to the extent that Christ's body was buried in Joseph's tomb.

To teach that immersion alone is valid baptism, is to cut off the poor in frigid regions, and the sick and little children everywhere, from the ordinance: it tends to fix the eye upon the outward alone and thus to obscure the internal import of the Sacrament and to make the eternal welfare of the would be subject depend upon an often, impracticable incident viz, a quantity of water at hand sufficient for submersion: and of such temperature as not to endanger the life of the subject. Can it be that our Lord implied all this when He said: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost?" Matt. 28: 19.

The Efficacy of Baptism.

According to the Reformed view the efficacy of Baptism rests upon the certainty of the fulfillment of the divine promise. (Heid. Cat., Q. 69.) But the time and exact manner in which God will fulfill His promises are in His own keeping. It is not the province of man therefore to decide just the moment when God will regenerate the subject of a baptism. It is enough for him that Christ has promised to "wash the soul by His blood and Spirit as certainly as he is washed externally with the water." And on this promise, fufilled in a time and way agreeable to God's will, he must rest alone. In sending forth His Apostles to disciple the nations and baptize them, Matt. 28: 19, Christ promises to

be with them, but does not affirm that at the moment of each baptism regeneration will take place. This does not invalidate baptism in any way, but it lodges the superhuman work of the Spirit in the hand of God who sends forth the Spirit: and prevents fallible man from assuming the absolute control of superhuman gifts and blessings. Acts 1: 7; Titus 3: 5; Deut. 29: 29.

Hence the answer to question 72, "Is the external baptism with water the washing away of sin itself? is "Not at all: for the blood of Jesus Christ only, and the Holy Ghost, cleanse us from all sin." 1 Peter 3: 21; 1 John 5: 6; 1: 7; 1 Cor. 6: 11. In question 73, the "washing of regeneration" of Titus 3: 5 and "washing away of sin" of Acts 22: 16 are explained as the language of assurance. Ursinus adds that in the expression: "Baptism is the washing of regeneration etc." the sign is said to be the thing itself, and the expression is figurative. In each instance faith is implied, and without this the efficacy cannot be assured; in the case of infants, the parents believe, that God's covenant promise will surely be fulfilled.

Baptismal Regeneration is implied in the Roman Catholic decree of Trent (Can. VII) "If any one saith that grace is not conferred through the act performed, ex opere operato, but that faith alone in the divine promise suffices for the obtaining of grace: let him be anathema."

Another expression of a kindred view is that: "by baptism the guilt of original sin is removed, and the Holy Ghost is given, whose effects remain like a seed in the soul, to be actualized by training,

or by the free-will of the subject; or neglected, and hence rendered abortive: Every infant is regenerated when baptized etc." (Blunt's Dictionary). The following passages are quoted as proof of the theory: John 3: 5; Acts 22: 16; Gal. 3: 27; Eph. 5: 26; 1 Peter 3: 21. The Reformed view of these passages (see above) is that a form of speech, usus loquendi, is found here wherein the effects of grace are attributed to the sign: and faith is implied. Dr. Krauth states the Lutheran view, as follows: "Whatever is wrought in baptism, is wrought by the Holy Ghost through the Word, with the water, in the believing soul." "Our Church does not teach that baptism is necessarily and unavoidably attended by Spiritual regeneration, but a man may be baptized and remain forever in the bonds of iniquity," etc. (Conserv. Ref. p. 559—561.)

The Subjects of Baptism.

(a) Confession of faith in Christ by, or on behalf of the subject, is a necessary prerequisite to baptism.

It is generally agreed among the different branches of the Church that adults who profess an evangelical belief in Christ may be baptized. This is in keeping with Apostolic usage as seen in instances mentioned in the New Testament where profession preceded baptism, e. g. John's baptism Matt. 3: 6; Pentecost, Acts 2: 41; the 5000, Acts 4: 4; Cornelius, Acts 10: 47; Lydia, Acts 16: 14, 15; The jailer, Acts 16: 34, etc., see also Acts 8: 12; 18: 8; 19: 4. Infants believe according to Matt. 18: 5, 6.

(b) The significance of the profession required

for baptism is that of discipleship to Christ. Thus Ursinus puts the question: "Who ought to receive, and who ought to desire baptism" and answers, "Those who are not the disciples of Christ, i. e., of the number of the called, who do not consent to the doctrine, nor obey the ministry are not to be admitted to baptism. Those who are conscious that they are not disciples of Christ should not desire baptism; for Christ said first, make disciples of all nations," and then, "receive them by baptism." Hence all those alone are to be baptized according to the command of Christ, who are Christ's disciples, i. e., who are members, or have the right of membership, in the visible Church: either as adults, professing repentance and faith, or infants born in the Church. For all the free-born of faith are in the covenant and Church of God, unless they exclude themselves. Therefore they are disciples of Christ, because born in the Church, i. e., in the school of Christ, and the Holy Spirit teaches them in a way adapted to their age and capacity."

(c) The reply to those who affirm that the proper subjects of baptism are those only who give credible evidence that they have been regenerated by the Holy Spirit, is that such evidence cannot be verified by man. Christ tells Nicodemus that no man knows fully the Spirit's operations, John 3: 8. Those professing regeneration are sometimes afterwards among the back-sliders, even though immersed. The tendency on the part of advocates of an exclusive mode is to make the ordinance regenerative. Rev. A. Campbell said: "I am bold to affirm that every one of them, who in the belief of what

the apostle spoke was immersed, did, in the very instant in which he was put under water, receive the forgiveness of sins and the gift of the Holy Spirit." Dr. Strong while opposing this view, nevertheless says: "Regeneration and baptism (immersion) properly constitute parts of one whole . . . the latter should follow the former with the least possible delay, etc." This demand for evidence of regeneration is an effort to ascribe the qualities of the invisible Church to the visible; whereas the parables of the fish and tares imply that confession is the only possible human test for admission to the latter; and Baptism is ever the sign and seal of regeneration, not that Grace itself.

Are Infants also to be Baptized?

(Question 74, Heid. Cat.) The Sacrament as here spoken of is the same ordinance used in the case of the adult. Properly speaking, there is no "infant baptism" but a baptism of infants. Ques. 74 is answered affirmatively and includes four points. viz., (1) Children belong to the Covenant and Church of God, (Gen. 17: 7) and thus are entitled to its sign and seal. (2) Remission of Sin, and the Holy Spirit, the One who effects faith, are promised to them as well as to the adult. (Matt. 19: 14; Luke 1: 14, 15; Ps. 22: 10; Isa. 44: 1—3; Acts 2: 39.) (3) By baptism they are to be incorporated (inferendi sunt; einverleibt) into the Church of God, and thus distinguished from the children of unbelievers, Acts 10: 47. (4) Even as was the case with circumcision in the old covenant, in place of which baptism is substituted in the New. Gen.

17: 14; Col. 2: 11—13. The phrases, "Infant Baptism" and "Believers Baptism", have been coined without warrant of Scripture, in order to offset the former and prove it invalid. There is *only one baptism* (Eph. 4: 5), which, since it is the sign and seal of regeneration, is, like that grace itself, never to be repeated. Those who thus oppose the baptism of infants, hold that the regenerate will be saved, and may be baptized: they also hold that dying infants are saved, and this can only be through regeneration, and yet they deny to these children the sign and seal of this grace of Christ. They hold to a "believers baptism," but shrink from holding to a believer's salvation exclusively. On the other hand, infants of believing parents are included in the covenant and Church of God, and thus are entitled to the sign and seal of their Church membership.

(a) *The right of infant Church membership rests upon the fact of the identity and perpetuity of the Church under both the Old and New Dispensations.* The Church is one, as already shown. Novum testamentum in vetere latet: vetus e novo patet. (Augustine.) The constant references by Christ and the Apostles to the authority of the Old Testament in matters pertaining to the Gospel proves this. The New Testament finds its basis in the Old, even as Christ was, "He of whom Moses and the Prophets did write." John 1: 45; John 4: 22; 2 Tim. 3: 15.

Devout men of every nation . . . Jews and proselytes were gathered into the Christian Church at Pentecost, never thinking that they were separated from the Church of their fathers. The God of the

fathers had only glorified His Son. Acts 3: 13. Paul was laboring under the promise made to the twelve tribes, Acts 26: 7, 8: lopping off diseased branches does not fell the olive-tree. Rom. 11: 17—24.

Consequently the promises and privileges of the Church under the old dispensation remain in force under the New, unless specifically abrogated or fulfilled: and since the children enjoyed rich privileges under the Old dispensation it follows that they have as great or superior privileges under the New.

(b) *The right of infant Church membership, rests upon the Abrahamic covenant, or covenant of Grace, extending to both the Old and the New Testaments.* The covenant with Noah was for all mankind and related to God's providential care of the world, the sign of which was the rain-bow; but the covenant with Abraham had to do with the redeemed. He was called out of the Gentile world, and appointed the covenant head of believers. The promise of Gen. 3: 15, of "the seed of the woman", was renewed in his family, and through Jacob, Judah and David was at last fulfilled in the Messiah. The terms of the covenant expressed in Gen. 17: 7, 13, show that it was everlasting, and included the children of the household. Its universality is seen in the provision made for the reception of converts from the Gentiles; its sacred rite, circumcision, was extended to the stranger and to his children. Gen. 17: 12, 27. The Abrahamic covenant is the covenant of grace; as is taught in the epistles to the Romans, Galatians and Hebrews. Rom. 2: 28;—4: 13; 9: 7; 15: 8; Gal. 3: 8, 13, 14, 17, 29; Heb. 9: 19.

This covenant was established in the family, and thus had continuance; it provided for the reception of the nations. (Acts 26: 17) and was thus universal; it was made with Abraham "the father of all who believe," Rom. 4: 11, 13, and thus was gracious. 2 Samuel 23: 5.

(c) *The Right of Infant Church membership resting upon the fact of the identity and perpetuity of the Church under the Abrahamic covenant of grace, both in the New and Old Dispensations, entitles the subjects of the latter to the privilege of baptism as the substitute for circumcision.* Ursinus defines circumcision thus: "Circumcisio erat amputatio praeputii omnibus masculis populi Israelitici mandata a Deo, ut esset signum foederis initi cum Abrahamo et ejus posteris significans et obsignans eis amputationem praeputii cordium, propter nasciturum semen promissum, discernens eos a reliquis gentibus et obligans eos ad fidem et obedientiam erga Deum." Gen. 17: 10; Rom. 4: 11; Deut. 30: 6.

There were three classes of members in the ancient Church. (1) Israelites, of Abrahamic descent bound by the law to circumcision and other rites. (2) Proselytes from other nations on profession of faith, submitting to circumcision and the whole ceremonial law, i. e., proselytes of righteousness. Acts 2: 10; Matt. 23: 15. (3) Proselytes of the gate, (Ex. 20: 10), not circumcised nor conforming to the ceremonial law, but embracing the doctrine and promises of God. Naaman and Acts 2: 5, also Acts 13: 45, 50; 16: 14—17: 4; 17; 18: 7. The male children also of the first two classes were circumcised. (Gen. 17: 13, 14.) "Females were included

in the circumcision of the males: because God spared their weaker sex: it was sufficient for them that they were born of circumcised parents, and were in view of this included in the covenant and seed of Abraham." Now there is neithed male or female . . .one in Christ. Gal. 3: 28.

Circumcision signified that God would receive into the covenant those that believed, on account of the Messiah who was to come. It was also a badge of distinction, a sacrament of initiation, and signified that all men are unholy by natural generation, and that deliverance from sin would be through Christ, the seed of Abraham, i. e., by way of regeneration. Deut. 10: 16; Jer. 4: 4; Gen. 22: 8. Circumcision was abolished, when Christ came, and thus the thing signified, purification of the heart, (Rom. 2: 29) was accomplished. We now have in Christ a spiritual circumcision; and baptism has now the same signification and use that circumcision had formerly. Col. 2: 11, 12. Both are signs of our adoption into God's family; and by analogy, children of Christians are to be baptized in their infancy.

Circumcision and baptism agree (1) In sealing the promise of grace by and for the sake of Christ. (2) Both signify our regeneration, and bind us to faith and obedience . (3) Both are sacraments of initiation and reception into the Church. *They differ.* (1) As outward rites. (2) As respects age and sex. (3) As to promised grace in the Messiah to come; and having come. (4) As to temporal blessing to Canaan; baptism is without this. (5) Circumcision bound the subject with the whole ceremonial, judicial and moral law: baptism

binds to the moral only, i. e., to repentance and faith. (6) Circumcision was for the seed of Abraham alone, continuing only till the Messiah came; baptism is instituted for all nations desiring to enter the Church and will remain until the end of the world. (Ursinus.)

Since infants eight days old were circumcised under the Old Dispensation; since baptism is its substitute under the New and signifies and seals the same thing essentially, infants are now to be baptized. The covenant with Abraham is still in force, "and no man disannulleth or addeth thereto." Gal. 3: 15. The sealing of children to God is an essential characteristic of the Bible religion. For this cause was Abraham called of God. Gen. 18: 19; and the most explicit condition upon which the covenant promise is suspended is the command that children of believing parents shall receive the appointed sign and seal. Nor is there a passage in the New Testament which intimates that infants are no longer to be treated as heirs of the covenant promises, members of the Church, and recipients of its sealing ordinance. On the other hand 1 Cor. 7: 14 calls the child "holy" (ἅγια) i. e., a fit subject for God's grace, if one parent only believes.

(d) *The Incarnation of Christ has a special significance in relation to the status of Infants in His Gospel Kingdom.* He, the seed of woman, did not appear, in the form of a man created like Adam, but in the form of an infant. Did He not thus ally Himself to the infant and childhood period of human life in a peculiar manner? Are not the prophesies relating to the infant Messiah, e. g., Isa. 7: 14; 9: 6;

11: 1, 2, Micah 5: 2, 3, etc., as well as the example and utterance of Christ, in Matt. 19: 14; Luke 18: 15, where "*Βρέφη*" i. e., infant is used, and Mark 10: 16, where *ἐναγκαλισάμενος*, embracing them in His arms, is given, all significant of a special relationship? Yet Dr. Carson says: "The Gospel has nothing to do with infants . . . . the salvation of the Gospel is as much confined to believers as baptism is" and that, "we know nothing of the means by which God receives infants nor have we any business with is." (On Baptism p. 173). This assumes that the Gospel is only the proclamation of the terms on which God will save the adult believer, and thus hands over the children of believers to the uncovenanted mercies of God. This teaching is founded on divisive views in relation to the Old and New Testament. Like the Higher Criticism it implies that Christ and His Apostles were mistaken in their frequent references to the authority of Old Testament covenants, writings etc. All such prophesyings can hardly be according to the "proportion of faith." Rom. 12: 6.

Irenaeus said: "Christ came to redeem all to Himself who through Him are regenerated to God; infants, little children, boys, young men and old. Hence He passed through every age, and for infants He became an infant, sanctifying the infants, etc." It is now held among Protestants generally that all who die in infancy are saved. The atonement of Christ is believed to be sufficiently broad to include all these, as well as the non compos mentis, and some at least bereft of reason, among His "little ones", "of whom is the kingdom of heaven", Matt. 18:

3, 10. According to Romans 5: 20, 21; "Where sin abounded, there grace did much more abound," "and how can grace abound more exceedingly" than sin does, if infants are not included in the Gospel salvation?" Perhaps the vast majority of our race die in infancy and early childhood; are they not among that great multitude whom no man can number: (Rev. 7: 9) and if so, dare we refuse them the sign and seal of the covenant of grace? "God having appointed baptism as the sign and seal of regeneration, unto whom He denies it, He denies the grace signified by it. If therefore God denies the sign unto the infant seed of all believers, it must be because He denies the grace of it: and then all the children of believing parents dying in infancy must without hope, be eternally damned. I do not say all must be so who are not baptized but all must be so whom God would not have baptized. But this is contrary to the goodness and love of God, the nature and promises of the covenant, the testimony of Christ receiving them to the kingdom of God, the faith of godly parents, and the belief of the Church in all ages. It follows hence unavoidably, that infants who die in their infancy have the grace of regeneration, and consequently as a good a right unto baptism as believers themselves." (Owen Works XIV, 260).

(e) *The Saviour's great Commission as bearing* upon the status of Infants, in His Gospel Kingdom. The command in Matt. 28: 19, is based upon the fact that nations are always constituted of families. The family, and not the individual, is the unit of society, (Gen. 2: 24), and on this basis the Scripture covenants were instituted. E. g. that of Adam

(Gen. 17: 7) and Abraham (Gal. 3: 8) with Israel, Ex. 20: 5; Deut. 29: 10—13. And the same idea is found in the New Testament, Acts 2: 38—39. The "commission" was given to Jews, members of the Church under the Old Testament dispensation. The Apostles, from their previous associations in the home, Synagogue and Temple had no other thought than that children were members of the covenant and thus were entitled to its sign and seal. Christ never intimated that His own circumcision was improper for the time of its administration. He never commanded or taught that this fundamental principle of sealing children according to the covenant was to be repealed. The "commission" made the command to baptize of all nations to rest upon the preconceived ideas of the Apostles, as to the proper subjects of sealing ordinances, and this would include children of believers. The broad scope of the "commission" indicates that it would not certainly be narrower in its application than the Old dispensation warranted. If that included households this certainly would. If that set its seal specifically upon the children of believers, this certainly would not leave them to the uncovenanted mercies of God. The enlargement of the field of labor to all nations, and the alteration in the outward form of the sacrament would not limit the administration to adults. If the commission were: "Go disciple all nations, circumcising them etc.:" the thought of excluding children would certainly never have been entertained, why then should the change to baptism affect the question, or alter the status of the child? Finally, no other utterance of Christ in any way modifies the "commission" in

this regard. Christ's love for little children, and His specific blessing pronounced upon them effectually prevents any inference of this kind.

(f) *The alleged silence of Scripture respecting the Baptism of infants* is often appealed to as an effectual bar to the ordinance. It is said: "Show us a "Thus saith the Lord", for the practice and we may be convinced that baptism of infants is proper." To be consistent, the person, or society, asserting this should not observe any ordinance without an explicit command of Scripture enjoining it. (1) But there is no marriage service set forth in the New Testament, yet the Church and State insist that in order to constitute a lawful marriage there must be a *ceremony,* as well as an agreement between the parties. There must be a verbal compact with one witness at least. Even the society of friends (Quakers) require the spoken pledge from the bride and bridegroom, and make great account of the certificate issued. Does the Bible require a formula like this? (2) It is the custom in all branches of the Church to admit all believers to the Lord's Table without distinction of sex; yet no women were present at the institution of the Sacrament, nor is there a Scripture mentioning the fact of their communing in the Apostolic Church. The case of the baptism of infants is parallel to this; rather there is greater warrant for the latter practice, in view of the Old Testament custom of including children in the covenant. If therefore the silence of Scripture does not bar women from the Sacrament of the Supper, neither does it bar children from baptism. (3) The view now generally prevailing in the Church that children dy-

ing in infancy are saved, cannot be proved from Scripture. "He that believeth and is baptized shall be saved", we read; but infants cannot consciously thus believe; are they lost? Who will affirm this in our times? (4) The last day of the week was observed by the Jews as their Sabbath. This was the day observed by Christ and His disciples during His earthly life; but the Christian Church almost entirely observes the first day of the week instead. By what authority? By inference! After Christ's resurrection on the morning of the first day of the week, the disciples met on the return of that day for worship, alsmgiving etc. John 20: 26; Acts 20: 7; and thus the day was changed — we follow this inference now.

Strangely enough, those who deny inference as a foundation for infant baptism, practice it in relation to marriage, the Lord's Supper, Infant Salvation and the Sabbath. We believe that all these inferences are justifiable, including surely the authority for the baptism of infants.

(g) *Households were Baptized by the Apostles,* inclusive of the Children therein, as far as is known. There are but ten separate accounts of baptism in the Acts and the Epistles. The baptism of Paul, Acts 9: 18, and of the Eunuch, 8: 38, were individual. The 3000 at Pentecost, the people at Samaria, and the disciples of John at Ephesus were doubtless baptized in companies when converted. In four of the five remaining cases it is expressly stated that households were baptized! viz. Lydia, Acts 16: 15, the Jailer, 16: 32, Stephanus, 1 Cor. 1: 14, 16; Crispus

Acts 18: 8. Probably the family of Cornelius was baptized, Acts 11: 14—17.

Peter said at Pentecost; "to you is the promise, and to your children; repent and be baptized" etc. were not the four families mentioned above entitled to expect the fulfillment of the promise, upon the faith and confession of the parents, and could not their children, have the seal of the covenant upon which they had entered, agreeably to the promise? Paul said to the Jailer: "Believe . . . and thou shalt be saved and thy house." In the same hour of the night, the Jailer washed the prisoners' stripes, and was baptized, he and all his, immediately."

If we limit this baptism to the adults with the Jailer, we make Paul's language meaningless. The Jailer might believe for his children; but can we make him a proxy for adults?

The theory which makes the Jailer an example for the other adults, fails also, for there was not time enough for him to exercise any influence upon them — all were baptized straightway.

Notice further that the Apostles addressed children as members of the Church. Comp. Eph. 1: 1 with 6: 1, 13; Col. 1: 1 with 3: 20. Also 1 Cor. 7: 12—14. See also the passage where reference is made to the "Church in the house", Rom. 16: 5; 1 Cor. 16: 19; Philemon 2.

(h) *The Post Apostolic History of the Church,* as bearing upon the custom of Baptizing Infants of believing Parents etc. *Irenaeus,* (180) says, "Jesus is a Redeemer in every stage of life." *Justin Martyr* speaks of the discipleship of children. *Clement of Alexandria* says that the fish on the signet-ring of

Christians should remind us of the children drawn out of the water. *Tertullian* objected to Baptism of Infants on the ground that sin committed after baptism could not be forgiven! His writings show the prevalence of the custom in the Church at the beginning of the third century. *Origen* (186—253) calls the baptism of infants a usage derived from the Apostles. *Gregory Nazianzen* (328—389) said that it is better that children should be sanctified without their own consciousness, than that they should depart being neither sealed nor consecrated. He appeals to circumcision, which was a type of baptism, mentioning that it was performed on the eighth day. (Hagebch. 1, 72.) *Cyprian* maintains that infants should be baptized as soon as possible, and affirms that in the Council of Carthage (253, A. D.) the sixty six pastors unanimously agreed that it is not necessary to postpone baptism till the eighth day, as in circumcision.

Chrysostom (350—407) said: "Our circumcision — I mean baptism — comes without pain, and procures for us a thousand benefits . . . and may be received in the beginning, in the middle, or towards the end of life. *Augustine* said: "The whole Church holds to the doctrine of the baptism of infants by tradition. What the whole Church holds and has always retained, although it has not been decreed by any council, that it is just and proper for us to believe, as if it had been delivered and handed down by Apostolic authority." (Ursinus, p. 369). "The Pelagians grant that infants must be baptized, not being able to resist the authority of the whole Church, which was doubtless delivered by our Lord and His

Apostles." *Pelagius* himself said; "Men slander me by the charge that I deny baptism to infants. I never heard of any one, not the most impious heretic, who denied baptism to infants."

The practice was uninterrupted in the Church until a slight opposition arose with a fragment of the Waldenses led by Peter de Bruis, in the beginning of the twelfth century. He opposed the baptism of infants because they cannot consciously take up the cross and follow Christ. "Even when the baptism of Infants had become universal, the Petrobrussians, Paulicians, Bogomili, Cathari, etc., obstinately rejected it. At the time of the Reformation it was not only contested by the Anabaptists and Mennonites, but also by M. Servetus, and in after ages by the Labadists, and the Baptists of our day". (Van Oosterzee. 11 p. 754).

(i) *Baptism administered to Infants, when viewed as a means of Grace,* is not invalidated because of necessary delay, before practical fruits may appear. The word preached is a means of grace to all that believe, for they receive the blessings promised in the Gospel; thus the subject who receives baptism in the exercise of faith, receives the benefits of which baptism is the sign and seal. That the Sacraments are means of grace, as well as the word, may be learned from Question 65, (Heid. Cat.), "Whence doth this faith proceed?" "From the Holy Ghost. who works faith in our hearts by the preaching of the Gospel, and confirms it by the use of the Sacraments." Rom. 4: 11; Acts 8: 36, 38. The sealing of a child to God, and teaching him Gospel truth on the part of Christian parents, implies their faith in

God that these means of grace will, by His blessing, not fail in efficacy at the last. In this case we have a parallel to circumcision which was administered when the child was only eight days old. Baptism is the seal of a promise (Ques. 66—69) and the nature of a promise looks to fulfillment in the future. Christian nurture is to be employed, when the attached blessing may be consciously obtained. Prov. 22: 6.

"If anything can, certainly the baptism of Infants may, with the greatest right be brought into the domain of preparing grace; and certainly the Lord, where He receives the little children into His communion may even in the baptism say to them; "What I do, thou knowest not now, but thou shalt know hereafter." John 13: 7. (Dr. Van Oosterzee, II, p. 756.)

The parent who offers his child for baptism, in the very act, separates it from the Pagan and unbelieving world, acknowledges and appropriates the covenant-promises, and covenants, in case its life is spared, to train it up for God, both by precept and example. As soon as it can comprehend he is to tell the child that it is a lamb of Christ's flock and bears His mark. Will anyone deny that this will have a restraining and salutary influence upon the child? Is not the thought of the covenant household, as set forth in Scripture, next to individual assurance the holiest bond of the Bible religion?

Jesus the loveliest and best, is never more lovely than when He is presented to us in the act of taking the little children in His arms and putting His bless-

ing upon them, or when He approved their Hosannas on Olivet:

"Infants, and the glad throng,
Who to Thy Church belong,
Unite and swell the song
To Christ our King."

CHAPTER VI.

THE LORD'S SUPPER.

The Lord's Supper may be defined as the Sacrament of Nourishment, as Baptism may be called the Sacrament of Initiation. Ursinus describes it as follows:

Transubstantiation; Consubstantiation, and Reformed Church View.

(a) Coena Domini, Supper of the Lord, — so named from the circumstances of its first institution at the usual passover feast in the evening, between Christ and His disciples. The change of the hour by the Church is only an exercise of her proper liberty.

(b) Mensa Domini,— Table of the Lord, — as named by St. Paul; and also sunaxis or coventu ecclesiae, i. e., convention or assembly, since few or many must convene for its proper celebration. Luke 22 : 17; 1 Cor. 11 : 20, 23; 10 : 17.

(c) *Εὐχαριστία*. i. e., Eucharist, because it is a rite of gracious action, or thanksgiving. It was frequently called "sacrificium" by the fathers, not propitiatory or meritorious, as the papists pretend, but eucharistically, because it is solely a commemoration and celebration, of the propitiation of Christ. It has also been called Missa, i. e, the Mass, because

of offerings of the audience sent to the poor, or because of the dismission of the congregation after the public service was concluded. Phrases like "Cup of Blessing" 1 Cor. 10: 16 and "Breaking of Bread" etc. Acts 2: 42 relate to the ordinance as well as the word "Communion" in 1 Cor. 10: 16. The original title preceding the question now numbered 75 in the Catechism is Vom Heiligen Abendmahl Jesu Christi. From answer 75 we also learn that the Holy Supper is not only an act of remembrance but that Christ there nourishes the soul of the believer to everlasting life. Thus we may fittingly speak of the second Sacrament as that of nourishment.

The Relation of the Lord's Supper to Baptism.

Although the same benefits are extended and sealed unto us in Baptism and in the Supper, viz., spiritual communion with Christ and the entire benefit of His salvation, 1 Cor. 12: 13; yet there are various and manifest discriminations between these Sacraments. For they differ (1) as to ceremonies or external rites, and (2) in the signification of these ceremonies. Though both Sacraments signify the same participation in Christ, and absolution from sin through His blood, they differ as to mode of operation, the one as a washing, and the other as an ordinance of eating and drinking etc. (3) They differ as to design. Baptism is the Sign of the Covenant with the faithful: or it is a sign of regeneration and initiation into the Church and Covenant of God: while the Supper is a sign of nourishment, or the certain preservation of those who have

already entered the Church. It is necessary that men should be born of the Spirit and of this regeneration baptism is the sign: then it is necessary that they should be nourished by the body and blood of Christ, and the Supper is the sign of this nutrition. Briefly, Baptism relates to our reception into the Church: in the Supper, God confirms our preservation and increase of benefit therein. Yet it is one and the same Christ who regenerates and nourishes us to eternal life. (4) They differ as to the mode of observance. Regeneration suffices for the legitimate administration of baptism, and therefore it is proper for all whom the Church hold to be regenerate even all adults who profess faith and repentance, and also for infants born in the Church; but the Supper requires an approved summary of faith in those who will commemorate the Lord's death in this gracious action. Luke 22: 19; 1 Cor. 11: 26, 28. (5) They differ in the order of their observance. Baptism precedes the Lord's Supper; only those who have been baptized and have made profession of their faith in Christ, and lead inoffensive lives, are to be admitted to the latter. (6) They differ as to frequency of use. Baptism is not to be repeated; but the Supper as a public commemoration of Christ's death, and for confirmation of faith, is to be oft repeated, as was the case with the passover. As proof of the contrast see, Mark 16: 16; Rom. 6: 3; 1 Cor. 11: 25, 26.

THE RELATION OF THE LORD'S SUPPER TO THE PASSOVER.

The Rev. Dr. Boehl of Vienna in his recent dogmatic, bases his treatment of the Lord's Supper

on the idea of its parallel with the passover. This is a reversion to the original Reformed View as set forth by Ursinus. The passover, the latter defines as the Sacrament of the Old Testament, which by God's command, was celebrated each year in every Jewish household by slaying and eating a lamb one year old, as an ever present memorial of the benefit of their deliverance from Egyptian bondage, and as a seal of the promise of grace for the remission of sin on account of the suffering Messiah. The word passover is from the Hebrew word פסח which in Ex. 12: 13, means to leap over. (Isa. 31: 5, 30: 29.)

As a feast in the Israelitish Church it was so named in remembrance of the fact that in the night when the Lord slew the first-born of Egypt, He passed over, and spared, the people of Israel. The selecting and slaying of the lamb by the father of the family and the feasting upon it together, indicates that it belonged to the class of peace-offerings. There could be no peace-offering however without an atonement, which is effected by the sprinkling of the blood; and the passover presupposed an act of expiation effected by the application of the blood of the paschal lamb. Covered and purified by this blood the house was secured against the destroying angel, who went through the land of Egypt, which had incurred the Divine Judgment. Thus the blood of the atonement is the wall of partition between the people of God, and the world.

According to the Gospel History the passover is closely associated with the Holy Supper. Christ was certainly celebrating the passover when He in-

stituted His Supper. As the former represented the great deliverance from Egyptian bondage, so the latter set forth deliverance from sin through its Founder. The paschal lamb had an undoubted relation to its great antitype, the Lamb of God that taketh away the sin of the world. A propitiation, or covering, exemption from the just wrath of God, and expiation of sin, is represented in each. Ex. 12: 7; John 1: 29, 36. The passover observed by Christ and His disciples, Matt. 26: 17—30; Mark 14: 22—26; Luke 22: 14—20, was to be the point of transition between two divine economies and their respective festivals: the one then to close, the other to continue until from its terrestrial form it should be carried up into the form celestial. The typical passover was then changed into the commemorative Supper, and thus transfigured. "Even the most sacred ordinance of the Christian religion in its outward form, a relic of the paschal Supper." (Stanley.)

THE FIVE ENDS AND USES OF THE PASSOVER.
(Ursinus.)

1. Ut Sanguis agni signum transituri, i. e., the blood of the lamb on the door post was the sign of the passing over of the angel of death, and the sparing of the first-born of the Israelites. So God formerly spared, and now spares the faithful for the sake of the expiation which He accepts.

2. Ut esset typus futuri sacrificii Messiah, i. e., that it might be a type of the future sacrifice of the Messiah, or perpetual sign of Christ's deliverance; i. e., a sign of God's grace in the Church.

John 19: 36; 1 Cor. 5: 7. The paschal lamb signified Christ and His immolation the sacrifice of Christ. The Church understood other sacrifices as typical of Christ also, but this chiefly. Heb. 10: 4. Christ was called the "Lamb slain from the foundation of the world," because prefigured by the slain lamb of the passover. John 1: 29; Rev. 13: 8.

3. Ut memoriale primi transitus et liberationis ex Aegypto. That it might be a memorial of the first passing over and deliverance from Egypt. God would thus preserve the people from future ingratitude.

4. Ut esset nervus conventuum publicorum etc. That it might be a bond of public assembly or communion, and also serve to perpetuate a Church ministry.

5. Ut esset sacramentum distinguens populum Dei aliis gentibus. That as a Sacrament it should distinguish the people of God from other nations. Ex. 12: 43, 48. Briefly, the slain lamb in the passover was a sign, a type, a memorial, a communion and a Sacrament prefiguring the Messiah. Ursinus adds thirteen points of comparison between the paschal lamb as the type, and Christ as the antitype.

The relation between the passover and the Lord's Supper, is presented by Dr. Boehl substantially as follows: (1) The expiation of the sins of Israel was set forth through the blood of the lamb. Ex. 12: 7, thus the people were exempted from the just wrath of God. (2) The passover was also a viaticum for the dreadful journey. It accomplished the fact that the lamb through his blood (1) became the atonement or expiation for sinners in

God's sight, (2) it gave needed strength to receive deliverance and to persevere therein. Exactly parallel is the meaning of 1 Cor. 5: 7, "Christ our passover is sacrificed for us, in so far as His blood was shed for the exemption or propitiation of those that believe in God and in so far as it affords us strength for the journey to the heavenly Canaan. Nevertheless Christ was not pleased to refer to the lamb in the saying "this is my body." For had Christ done this He would at least, have given the shadowy service of the law the chief place: and while men would have had need of offerings, altars and priests, they would be continually engaged with shadows of the heavenly realities, and thus have lost sight of Christ Himself. There must therefore be an abandonment of the accidents without which the substance would be altered. Instead of the paschal-flesh Christ in His wisdom, took the bread, but not in its former relation, and for the paschal blood He took the fourth cup of the meal, the cup of thanks-giving, which was to be drunken after the meal. The substance, the reality of the passover-feast, as a feast of remembrance of the deliverance from the hellish Egypt shall remain as assured in Christ. But with the removal of the former shadows (types) another and greatly clearer representation of the redemption and intercession of the coming deliverer will be expressed. The chief design of both the old and new Sacrament was and is the communication of the satisfaction of Christ to God's people, especially the fruits of His sufferings and death, as formerly the use of the paschal lamb was intended to bind man closely in the covenant with the coming

Deliverer, so shall man now through the use of the bread and wine be bound to Christ who has already come, in close covenant, as a member of Him, the Head. 1 Cor. 10: 16. In witness of this, Christ said at the first in reference to the bread, "this is my body which is given for you." . . . . We learn from this that the paschal lamb and the body of Christ stand related to each other as a type to its antitype. Christ thus tenderly sets this bread in place of the former symbol flesh and offers Himself to the believer, through this clearer presentation. He thereby instructs His disciples, not especially that the symbol of the bread will only serve to the same end as the paschal-lamb; but He teaches us the truth itself, i. e., of the broken body of Christ. Matt. 26: 26; Luke 22: 19; 1 Cor. 11: 24. As the disciples also drink of the cup, suggestive of the blood of Christ, they are to recognize thereby their deliverance through His blood. In the drinking of this cup they are to regard it as a vessel in which the blood of the new covenant is contained, as expressed in the Scripture: "I will their sin and unrighteousness remember no more." Jer. 31: 34; Heb. 8: 12; Rom. 11: 27.

In the drinking of this cup they shall perceive and know that they stand on the foundation of the eternal covenant, and thereby hold firmly that by the shedding of the blood of the slain Lamb, they are delivered from the hellish Egypt. 1 Cor. 5: 7; 31: 8. . . . Through the use of both symbols we are constantly brought to the remembrance of the suffering and death of our Deliverer who has already come, to dwell in our hearts forever."

The Passover Supplanted by the Lord's Supper.

It has been remarked that the Saviour gave no direct command to His disciples that the Lord's Supper should supplant and take the place of the Passover. For a while the Jewish Christians probably observed the two festivals, but this custom was soon abolished by the Church. This is an analogous case to that of circumcision and infant baptism. This fact, however, serves to show that the connection between the passover and the Lord's Supper is of great importance in order to a proper understanding of the latter event. The Supper was instituted while the passover was in the act of celebration, and the hymn sung at the close of the former (Matt. 26: 30.) was probably the second portion of the Hallel. (Ps. 115: 118). Thus the Holy Supper was set in the final celebration of the passover as a picture in a frame. A merely controversial, or philosophical view of the Lord's Supper, therefore, which ignores this relation cannot be trustworthy and accurate. Evidently it was instituted on the night before the passover in token that the latter was fulfilled, abolished and taken up in a higher form.

The Relation of the Agapae to the Lord's Supper.

The narrative given in Acts 2: 41—47, in connection with Jude 12, indicates that the spirit of love which characterized the members of the early Church led them to found the agapae or feasts of charity. Since for the time being they dwelt in a community it is likely that the chief actual meal of each day was one in which they met as brothers, and which was either preceded or followed by the more

solemn commemorative acts of the breaking of the bread and drinking of the cup; they thus united every day the Agapae, or feast of love, with the celebration of the Eucharist. Subsequently, it is believed, that the meetings were held on the Christian Sabbath. Acts 20: 7; 1 Cor. 16: 2. In course of time the meal came to partake of the nature of a banquet, and while other articles of food were provided, such as meat, fruit etc., bread and wine were indispensable, both for the Eucharist, and as staple articles of food.

Before or after the rest of the meal, one loaf was specially blessed and broken, and one cup was passed around as "the cup of blessing". During the collation, Scripture was sometimes expounded, missionary tidings communicated, collections taken, and at the end came the "holy kiss of peace." Eventually disorders arose, of which we read in 1 Cor. 11: 17—22. At Alexandria sumptuous banquets were prepared and musical instruments were introduced and the gatherings were thus more or less secularized. When Christians came to have Church buildings expressly consecrated to God's worship, they felt that the banquet was out of place there. The Council of Laodicea forbade the Agapae in Church as did that of Carthage, A. D. 391, and of Trullo in 692. At Carthage the rule was established that the Eucharist should be received fasting, and this led to the change of the time of its celebration from the evening to the morning: this separated the two and the Agapae became still more secularized, until they were generally abandoned. Later attempts to resuscitate them proved abortive. Thus the custom

of the observance of the love-feast passed away with the abandonment of the community of goods described in Acts 2: 44; 4: 32, cpd. with Rom. 15: 26. This latter seems only to have prevailed in the Church at Jerusalem, because of the poverty of its members, and did not spread elsewhere, and was discontinued there on account of inconveniences mentioned in Acts 6: 1. From Acts 5: 4, it appears that the custom was not enforced by rule; it consisted of free-will offerings. Subsequently, the Lord's Supper was celebrated entirely as an independent ordinance. The modified love-feasts of the Wesleyan and M. E. Churches, celebrated with the use of bread and water, perpetuate the name rather than the original aspect of the custom.

Transubstantiation.

Transubstantiation is derived from trans: across, and substo: to be, or to stand under: and thus signifies a change to another substance. In theology, transubstantiation may be defined as the doctrine of the Roman Catholic Church, which teaches that the bread and wine in the Lord's Supper are converted into the body and blood of Christ.

1. *Its mediaeval history,* according to Gieseler, is this: "The ecclesiastical mode of speaking, that bread and wine in the Lord's Supper became by consecration the body and blood of Christ, may have been frequently understood of a transformation of the substance by the uneducated; but among the theologians of the West this misconception could not so readily find acceptance, in consequence of the clear explanation given by Augustine. When, therefore,

Paschasius Radbert (in the beginning of the ninth century) expressly taught such a transformation, he met with considerable opposition. Still the mystical and apparently pious doctrine, which was easier of apprehension and seemed to correspond better to the Sacred Words, obtained its advocates too: and it was easy to see that it only needed times of darkness such as soon followed to become general. (History 11, p. 79.)

2. *The Confessional Statement of Transubstantiation.* (Council of Trent Ch. III.) is as follows: "Immediately after the consecration (in the mass), the veritable body of our Lord, and His veritable blood, together with His soul and divinity, are under the species of bread and wine the body under the species of bread, and the blood of wine . . . by the force of the words . . and of that natural connection and concomitancy whereby the parts of the risen Christ are united together: and the divinity, furthermore, on account of the hypostatical union thereof with His body and soul . . . Christ, whole and entire, is under the species of bread, and any part whatsoever of that species: likewise the whole (Christ) is under the species of wine, and under the parts thereof." "By the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ, and of the whole of the wine substance, into the substance of His blood." (Chap. 4).

The faithful may render in veneration the worship of latria, which is due to the true God, to this most holy Sacrament." (Chap. 5). See Heid. Cat. Question 80.

Ursinus holds that the Roman Catholics affirm that in the consecration: the bread and wine are converted, or changed as to their substance, into the body and blood of Christ, so that all that remains of the bread and wine is the form, or accidents: viz: the appearance, the smell, the taste, the weight, etc. As the word body is pronounced, the elements remain no longer bread and wine: but become the body and blood of Christ, which are now substantially present, and contained under the form of bread and wine, and so that all who partake of them eat His body and drink His blood with the mouth. (Oral Manducation.) Some transubstantialists claim (1) a Substantial Change at consecration, i. e., that the bread and wine become, as to their essence, the body and blood of Christ, retaining merely their external forms. Others (2) claim a Formal Change, i. e., the substance of the bread and wine is annihilated, and the substance of the body and blood of Christ takes its place, assuming the form and accidents of the substance of the bread and wine. (3) They further hold that the words: "This is my body" mean: "that which is contained under this, or under these forms, is my body."

Review of Transubstantiation.

1. *It is based upon a false interpretation of Scripture.* "This is my body," Matt. 26: 26, must be co-ordinated with other passages, like: "I am the door," "I am the true bread," etc. At the institution, Christ's body, yet without crucifixion and resurrection, was present in visible form, hence He could not intend that His disciples should recognize

the bread as His literal body. He could not thus hold His literal body in His own hands, and break it literally. While John 6: 48—56, describes that spiritual union with Christ set forth in the Supper, yet it does not exegetically relate thereto. Mark 8: 33; cf. 1 Cor. 12: 12, also Gen. 41: 26; 1 Cor. 10: 4.

2. *The Doctrine involves an impossibility.* That the accidents or sensible properties of the bread and wine should remain when the substance is changed is impossible. If the bread and wine be annihilated, no sensible qualities (accidents) can remain: for a nonentity cannot manifest itself.

3. *The doctrine denies that we can trust the well established testimony of our senses.* If that which has all the properties of bread, such as appearance, taste, smell, etc., is not the substance of bread and wine at all then we can never have any trustworthy evidences of the senses whatever. This involves the position that we are living in an environment of utter nihilism.

Does God require us thus to disbelieve the well-attested testimony of the faculties He has graciously bestowed upon us?

4. *The alleged Consecration denies the Completeness of Christ's Sacrifice.* He suffered once for all, Heb. 9: 28, "but the mass teaches that the living and the dead have not the pardon of sins, through the sufferings of Christ, unless Christ is also daily offered for them by the priests." (Heid. Cat. Question 80.)

The Scripture does not call the Supper a sacrifice: the priests of the Old Testament are contrast-

ed with the ministers of the New, who preach the Gospel, (1 Cor. 9: 13, 14.)

"Christ is thought of (in the mass) as at a distance, and as represented only by the priest who offers anew His sacrifice. But Protestant doctrine holds to a perfect Christ, applying the benefits of the work which He long ago, and once for all, completed upon the cross." (Dorner.)

The validity of the Sacrament is supposed to depend upon the intention of the priest in the consecration; but how can we ever know that the conditions are fulfilled? Thus a Mediator is sought to be introduced between the Soul and Christ.

5. *The doctrine leads to gross superstition.* This is evident not only from the teaching of Chapter 5, of the Council of Trent, given above, "the faithful may render the worship of latria to this Sacrament," but from the constant practice in the mass. Adoration of the Host (Latin hostia, victim) is a regular part of this service.

"The doctrine has led to the idolatrous worship of the consecrated wafer: to attributing to it magical, or supernatural virtue contrary to Scripture: to perverting a simple Sacrament into a propitiatory Sacrifice, and to investing the ministers of Christ with the character of sacrificing priests, empowered to offer, for money, a propitiatory oblation securing forgiveness even for the sins of the departed. It has made a mine of wealth to the priesthood and the Church," etc. (Hodge Theology III, page 648).

Consubstantiation.

The word is derived from the Latin preposition "con", meaning with or "together", and "substo", to be, or stand, under.

In relation to the Lord's Supper consubstantiation signifies that the body and blood of Christ are in, with, and under the elements of bread and wine: or that the body and blood of Christ are substantially present with the substance of the bread and wine. It is also called impanation. (In panis.)

It is generally agreed that this doctrine of the Supper is held by the Lutheran Church, although disclaimed by some of its members. The current Church edition of Luther's Smaller Catechism, (A. D. 1529), reads: "What is the Sacrament of the Altar?"" It is the body and blood of our Lord Jesus Christ under (unter) the external signs of bread and wine, given unto Christians to eat and drink, as it was instituted by Christ Himself." The Augsburg Confession (A. D. 1530), Art. 10, reads: "The true body and blood of Christ are truly *present under* (unter) the form of bread and wine, and are there communicated to, and received by those that eat and drink in the Lord's Supper.

The Formula Concordiae, (A. D. 1576—1584) (Art. 1.) reads: "In the Lord's Supper the body and blood of Christ are truly and substantially present, and they are distributed and taken together with the bread and wine." "The body and blood of Christ are taken with the bread and wine, not only spiritually through faith, but also by the mouth (sed etiam ore) nevertheless not Capernaitically etc." (Art. 6.)

"Such as worthily approach the Supper of the Lord, but also the unworthy and unbelieving, receive the true body and blood of Christ." (The latter to condemnation etc.) The Saxon Visitation Articles (A. D. 1592, Art. 6), reads: "The body and blood of Christ are received orally (oralis; mündlich,) not only by the worthy, but also by the unworthy", etc. These quotations show that the Lutheran Confessions teach the doctrine of consubstantiation as defined above; affirming the real co-existence of the two substances, the earthly and the heavenly; but many Lutherans object to the use of the term if used to express the idea of the mixing two substances so as to form a third; or the local inclusion of the one substance by the other. But others proceed farther, as may be noted in the writings of Luther, and Lutherans, and affirm that there is a divine, supernatural power inherent in the body and blood of Christ, which, being received in the Lord's Supper conveys to the believer, as to his soul and body, a new spiritual and immortal life. According to Hall (Werke Luth. Augs. XVII, p. 2486) Luther said in 1544, "und in Summa das unsere Meinung, dasz wahrhaftig in und mit dem Brot der Leib Christi gegessen wird, also das alles was das Brot wirket und leidet, der Leib Christi wirke und leide, dasz er ausgeteilt, gegessen und mit den Zähnen zerbissen werde." i. e.: The body of Christ is truly eaten in and with the bread, so that what the bread effects and suffers, the body of Christ effects and suffers, thus it is distributed, masticated and swallowed." Dr. Kurtz says, (History II, p. 270.) Luther's conviction, which inspired him to the end, was that in,

with and under the bread and wine, the true body and blood of the Lord are received by believers unto salvation, by unbelievers unto condemnation."

Luther's doctrine of the Supper compelled him to adopt the view of communication of attributes between the two natures of Christ, and also the ubiquity of Christ's glorified body. Zwingli at Marburg in 1529, according to Christoffel, pressed the issue, step by step, to this point. Zwingli said: "If Christ then has been made like to us, this is to be understood of His human nature. Accordingly, His body, like every other human body, is finite." Luther: "I admit that Christ's body is finite." Zwingli: "If it is finite, it is also limited, and can only be at one and the same time in one place, that is in heaven, and not in the bread. But now you teach that the body of Christ is everywhere present." . . . Luther: "Christ says: "this is my body". Now the Sacrament is dispensed in many places at once, in which one partakes not only of the bread, but of the true body of Christ, hence, Christ's body is in many places." From this we see that the followers of Luther are ever obliged to defend the idea that Christ's body is finite and yet unlimited or ubiquitous. But the question here immediately suggests itself, how does Christ's body become thus omnipresent or ubiquitous? In order to answer this difficult question Luther and his followers affirm that the attributes of Christ's Divine nature are communicated to His human nature. Dr. Kurtz says: (Hist. II, p. 345) "Luther held that the personal connection of the two natures in Christ, implies a communication of the attributes of the one to the other, com-

municatio idiomatum, that therefore, Christ, since He had by His ascension entered again upon the full exercise of His attributes, is, as God-man, even in respect of His body, omnipresent, (ubiquitas corporis Christi), and refused to allow Himself to be perplexed by the incomprehensibilty for the human understanding of an omnipresent body." Martensen says, (Dogmatic p. 436), "Christ is on the right hand of God: but the right hand is everywhere. Dextera Dei ubique est. And therefore He is present wholly and entirely (totus et integer) in His Supper, wherein He in an especial manner wills to be." Dr. Krauth (Conservative Reformation, p. 131) endeavors to soften the statements of Luther and the confessions by quoting: "In a proper sense it can be said with truth, Christ is on Earth or in His Supper only according to His divine nature, to wit, in the sense that the humanity of Christ by its own nature cannot be except in one place, but has the majesty (of co-presence) only from the divinity." This, however, like the argument of Dr. Martensen, hardly touches the core of the difficulty. A gloss can never be an explanation.*

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* "The Lutheran Communicatio idiomatum made Schelling and Hegel, as well as Schleiermacher, possible." This remark by Fairbairn, (The Place of Christ in Modern Theology, p. 257) reveals the source of the lofty systems of idealism and pantheistic speculation which ran its course in Germany during the last century. If the attributes of Christ's divine nature could be actually communicated to his human nature so as to make his body ubiquitous, the finite and limited at once becomes unlimited or absolute. The divine and the human are not only united, they are blended and merged into each other. "All difference and plurality being done away with, the divine and the human are one, and man's spirit itself is identical with this infinite intelligence". [Bowen's Modern Philosophy, p. 370, representing Hegel's position.]

Review of Consubstantiation.

1. This view is not required by the Scriptures exegetically and co-ordinately construed. In John 6: eating is explained as believing, neither is there a passage which favors the idea of an oral manducation. The Lutheran with the Reformed must interpret the words "eat" and "drink" in John 6: 53, as belief, otherwise, all who have not partaken of the Lord's Supper (as baptized, but unconfirmed persons) must be lost: also the 56th verse must be construed with the 35th.

2. The doctrine impies belief in a local, substantial presence, as over against the spiritual presence, of Calvin and others. The word "local" may be held in different senses: but the Lutheran position that the body and blood of Christ are with, in, and under the bread and wine; that they are held in the hand and taken into the mouth, is what the Reformed mean when they speak of a local presence; a presence in a definite portion of space. Such a localization of Christ's body implies an attempt at a mere variation of the transubstantiation view.

3. Logically, considered, the doctrine requires adherence to high sacerdotalism. It may be said, if the body and blood of Christ be everywhere present, then they are received in every ordinary meal as well as in the Supper. The Romanist escapes this conclusion by affirming that the act of consecration in the mass, brings the real presence there each time. But the Lutheran affirms that the presence is due not to the words of consecration uttered by the minister, but to the Almighty power

which attended the original utterance of the words, "This is my body", and continues to operate perpetually. But the minister thus possesses power to appoint the place and time of the Sacrament and secure the presence of the true body and blood of Christ under the form of bread and wine to be received orally, not only by the worthy, but also by the unworthy. Notwithstanding these serious objections we are glad to quote the following from Martensen's Dogmatics, p. 434: "Against this doctrine of Transubstantiation, which volatilizes the natural elements into mere appearances, and detracts from the kingdom of nature in order to magnify the kingdom of Grace, the whole Evangelical Church protests, and gives to the visible signs their due place in their natural and independent state. "Bread is bread", and wine is wine", and these are only symbols of the body and blood of Christ. In this sense as the rejection and denial of Transubstantiation, the entire Evangelical Church adopts Zwingli's exclamation, "This is what it means!" Zwingli's intelligent view obtains in this historical connection greater weight than one would otherwise feel disposed to accord to it."

Reformed Church View.

The elements of bread and wine in the Lord's Supper, according to the Heidelberg Catechism, are to be viewed in the same light as the water in the Baptism.

"As the water in Baptism is not changed into the blood of Christ . . . so the bread in the Lord's Supper is not changed into the body of Christ,

though, agreeably to the nature and properties of Sacraments, it is called the body of Christ." Question 78. In denying the possibility of a "change" of the elements this denies the doctrine of transubstantiation: and unless it be maintained that the blood of Christ is under the water, in Baptism, it sets aside consubstantiation also. Questions 69 and 70, affirm that in Baptism Christ promises to wash the soul of the subject with His blood and spirit, which signifies the forgiveness of sin, and renewal of the Holy Spirit. Since the Holy Spirit as sent by God the Father and Christ, is the fountain of Spiritual life in man, it follows that Christ's presence in the Supper is a *Spiritual* rather than a *substantial* presence.

Zwingli's view, is usually presented as teaching that the bread and wine in the Supper is only a memorial of the death of Christ. His view is thus put in contrast with the supposed deeper spiritual doctrine of Calvin. But Zwingli affirms that, "Christ is spiritually present in the consciousness of the believer (fidei contemplatione).

In the recollection of His sufferings and death, and by faith in these, His body is spiritually eaten. We trust in the dying flesh and blood of Christ, and this faith is called the eating of the body and blood of Christ." (Expositio Fidei, 63, 64.) Appealing to Augustine he denies the corporal presence: "Augustinus dixit Christi corpus in aliquo coeli loco esse oportere, propter visi corporis modum. Non est igitur Christi corpus magis in pluribus locis quam nostra corpora." (Ex. Fidei 51.) In the confession which he sent to Francis I., he states: "We believe

that Christ is truly present in the Lord's Supper: yea, we believe that there is no communion without the presence of Christ. We believe that the true body of Christ is eaten in the Communion in a Sacramental and Spiritual manner by the religious, believing and pious heart." He compard the Sacrament to a wedding ring, and made the act of communing a confession of the Believer's Faith, an expression of gratitude etc.

Zwingli has been accused of denying that the Supper is a means of grace: but it has been properly affirmed that the following points from his Ratio Fidei disprove this, (1) Res sanctae et venerandae. (2) Testimonium rei gestae praebunt. (3) Vice rerum sunt quas significant; since they represent what cannot in itself be directly perceived. (4) Res arduas significant; having value beyond intrinsic worth as a wedding ring, which is more valuable than the mere gold of which it is composed. (5) The Sacraments enlighten and instruct through the analogy between the symbol and the thing symbolized. (6) They bring aid and comfort to faith. (7) They take the place of (vice) an oath. These positions accord entirely with those of the first Helvetic Confession, which contains Calvin's view of the Sacraments, and also with the Tigurinus Confession. *Zwingli,* according to Hagenbach, taught that the Sacrament is "both a symbol (signum) and a means of strengthening faith." (Shedd's Dogmatics II, p. 569.)

Calvin's view of the Lord's Supper. Various interpretations have been placed upon Calvin's position, same affirming that he is in accord with *Z*wing-

li, others, that he occupies a middle position between Zwingli and Luther. His Institutes published at Basel, 1536, when he was 27 years old, give his earlier views of the doctrine. He writes in his Institutes, (II., p. 543) : "The presence of Christ in the sacred Supper . . . does not fasten Him to the elements of bread, or enclose him in it, or in any way circumscribe him . . . neither does it deprive him of His corporeal dimensions, or represent His body as in different places at once; or assign it an immensity diffused through heaven and earth." Yet, "I readily admit whatever may serve to express the true and substantial communication of the body and blood of the Lord, which is given to believers under the Sacred Symbols of the Supper; and to express it in a manner implying not a mere reception of it in the imagination or appreciation of their mind, but a real enjoyment of it as the food of eternal life." Again, (p.546) "On account of the affinity which the things signified have with their symbols, the name of the substance has been given to the sign, in a figurative sense indeed, but by a most apt analogy . . . . This is a metonymical form of expression, which is commonly used in the Scripture in reference to Sacraments Gen. 17: 10; Ex. 12: 11; 1 Cor. 10: 4; Ex. 3: 2; Ps. 84: 7; Matt. 3: 16. "But we do no small injury to the Holy Spirit, unless we believe that our Communion with the flesh and blood of Christ is the effect of this incomprehensible influence" . . . They (who insist on a hyperbolical kind of presence not taught in Scripture) falsely pretend that all that we teach respecting a spiritual participation is contrary to what they call the true and real

participation: because we regard nothing but the manner, which in their opinion is corporeal, as they enclose Christ in the bread, but ours is spiritual, because the secret influence of the Spirit is the bond which unites us to Christ." (p. 563.) He says also that "eating is by faith, and that no other eating can be imagined . . . but that eating is the effect and fruit of faith." "The Consensus Tigurinus, written by Calvin in 1549, Art. 22, reads: "For we place it beyond all controversy that these words, "This is my body", are to be understood figuratively, so that the bread and the wine are said to be that which they signify." In view of the above, we conclude that the effort to separate widely between Zwingli and Calvin here is futile. Zwingli seems to have been used as a foil between admirers of Luther on one hand, and of Calvin on the other.

"Calvin indeed emphasized the reality of the spiritual presence of Christ at the Supper: but had he been spared to see the time of Calvin, Zwingli would, without doubt, have adapted his more elaborate definition, for their views were not conflicting." (Mountain Boy, p. 171.)

Ursinus, while he entirely reflects the views of *Zwingli* and *Calvin* on the Supper, sets forth also the high estimation in which it is held as a means of grace, in the Reformed Church. He affirms against those of "consubstantiation" views, that they add to the words of Christ. For Christ did not say: "My body is in or with, or under the bread: or the bread is bread, and my body at the same time:" nor did he add, "really, substantially, corporally," but only, "This is my body." Neither does his language inti-

mate that a "change" of substance would be wrought etc. If taken literally the words: "teach what is repugnant to the true Christian faith (for if the bread were the body of Christ in a proper (proprie) sense, it would follow that it was crucified for us) we must interpret them Sacramentally, i. e., that the bread is called the body of Christ, because it is the sign of His body, and the cup, the blood of Christ, because the wine is a sign of His blood." The phrase, eating the body and drinking the blood of Christ, means, "to obtain the remission of sins by faith and to be united with Christ by the Holy Spirit. This eating is that Communion which we have with Christ, of which the Scriptures speak, and of which we make confession in the Creed, which consists in a Spiritual union with Christ, as members with the head, and branches with the vine, there is also a double eating and receiving, the one external, and signifying the corporeal receiving of the bread and wine, accomplished by the hands, mouth and senses: the other internal, invisible and signifying the fruition of Christ's death, and a spiritual ingrafting into His body, accomplished, not with the hands and mouth, but by the Spirit and faith." The unbelieving receive only the signs in the Supper, not the reality, and that to their condemnation. . . . The Church ought to admit to the Supper all those who profess to receive the fundamental doctrines of the Christian faith, and who have a purpose to live in conformity thereto."

The Reformed view of the office of the Divine Nature of Christ in supporting the human is found in Question 17: and the relation between the two

natures in opposition to the ubiquitarian view, in Questions 47 and 48 of the Heidelberg Catechism. "The Word assumed a nature like unto ours in all things, sin excepted; and will retain the same to all eternity for our comfort and salvation. But human nature is not infinite, nor can it be at the same time in many places, nor visible and invisible. To be essentially present in many places at the same time is peculiar to the Godhead alone. (Jer. 23: 34.) God is by this attribute distinguished from all creatures. Nor can the Godhead itself be at the same time visible and invisible, finite and infinite: otherwise it would not be unchangeable. Hence we must not suppose when Christ says, "This is my body," that His body then sat visibly at the table, and was at the same time visible in Heaven, and is also contained invisibly in the bread. While the body of Christ is in Heaven, and therefore is not in the bread, nor anywhere else upon the earth: yet our faith in the promise joined to the bread and wine, beholds and embraces the body and blood of Christ, and all His benefits as most truly present in the Supper.

The Netherland Confession, (A. D. 1561.) reads: "The manner of our partaking of the Supper is not by the mouth, but by the Spirit through faith. Thus then, though Christ always sits at the right hand of the Father in the heavens, yet doth He not, therefore, cease to make us partakers of Himself by faith. This feast is a Spiritual table, at which Christ communicates Himself with all His benefits to us, and gives us there to enjoy both Himself and the merits of His sufferings and death etc." (Art. 35.)

In addition to this early statement of Reformed doctrine, we have *Ebrard's* modern statement to the effect that the eating and drinking, in the Supper, is a symbolical act, denoting that this death is appropriated by the believer through his fellowship with the life of Christ; that the bread and wine are not mere symbols, but they assume that the partaker is an actual sharer in the atonement brought about by the death of Christ." etc. (Meyer on Matt. page 468.)

Dr. Boehl affirms that the unbelieving receive only empty signs in the Supper. He concludes his chapter with the statement that as in baptism the blood of Christ is not substantially present, so the body and blood are not substantially present in the Supper. The reality of the thing signified is sealed to the soul through the Holy Spirit, the fountain of Spiritual life: and while this precludes the idea of external sight and taste, it is yet sufficient to assure us of the realization of our loftiest hopes for the body and soul here and hereafter.

THE CHURCH MILITANT OR TRIUMPHANT.

The Church Militant, according to Ursinus, ever fights against the world, the flesh and the devil under the standard of Christ. This aspect of the subject is frequently referred to in Scripture. But the weapons of this warfare are not carnal but Spiritual (2 Cor. 10: 4): yet is the conflict severe: Matt. 10: 34—36; Matt. 16: 18, 19; Luke 12: 49—51: and

many turn back. John 6: 66: persecutions will follow, driving the Church, for the time, into the wilderness. (Rev. 12: 1—6): A sufficient armour is provided, so that the faithful may escape: (Eph. 6: 10—20; 1 Cor. 10: 13): final success is assured to the faithful (Matt. 16: 18—28: 20.) This spiritual warfare is graphically set forth in Bunyan's "Pilgrim's Progress", and "Holy War."

"*The Church Triumphant* is that which even now triumphs with the blessed angels in Heaven, and after the resurrection will achieve a full and complete victory." (Ursinus). The confident words of Christ: "All authority hath been given unto Me in Heaven and on earth." (Matt. 28: 18): and His saying. "Go and make disciples of all nations," teach that His Kingdom must have ultimate universality and supremacy: Scripture passages like that in John 10: 28 where Christ declares that no man shall pluck His sheep out of His hand: or 2 Tim. 2: 19, "the foundation of the Lord standeth sure:" or Rom. 8: 37—39 or Rev. 21: 1—7, 21—26; or Rev. 14: 1—4, containing the final song of victory of the redeemed, all affirm this ultimate triumph. Other examples are Isa. 46: 10; 1 Cor. 15: 24—28 etc. "In comparing the Church with other forms of organized social life, we see that every human empire, state, republic, shall and must pass away, and that the Church of Christ is the only institution which is to pass undissolved through the gates of death. This Church is the only form of human society that has existed in the world from the beginning: it has seen the downfall of Eastern despotisms, the glories of Greece and Rome; and has laid

the foundations for modern Christian nations: they have prospered in proportion as they have served Christ's Kingdom, and if they will not obey the law of Christ, they are likely to be dashed to pieces or crumble in decay." Dr. H. B. Smith.

"Crowns and thorns may perish,
Kingdoms wax and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail:
We have Christ's own promise
And that cannot fail."

Is there any Salvation outside the visible Church? (1) In a qualified sense there is, as Ursinus affirms, no salvation outside the Church. But in the case of those dying in infancy who, as we may believe, are claimed by the Saviour as His purchase, or "little ones", Matt. 18: 10, as well as those mentally weak, or spiritually diseased, Mark 2: 5; Luke 19: 9, whom he ranks as children of the Kingdom; these we must not exclude from the saved. "Infantes nati in Ecclesia, sunt etiam de Ecclesia" (Ursinus). (2) The Church as a bearer of the means of grace is blest with constant additions of members (Acts 2: 47), and thus there is an ever widening circle of the saved. Many of those without may yet be gathered in. Edwards taught that: "the visible or seeming Church is of larger extent than the real"; but Rev. 7: 9 affirms that the saved are innumerable. The Apostles learned that the Church was more extensive than the Jews supposed (Acts 10: 35).

Zwingli has been severely criticised for saying that if the choice stood open to him, he might rather choose the lot of a Socrates, or a Seneca than of an evil pope; yet Dr. C. Hodge writes: "No one doubts that it is in the power of God to call whom He pleases from among the heathen, and to reveal to them enough truth to secure their salvation." Dr. A. A. Hodge affirmed: "No man is lost for the want of an atonement, or because there is any other barrier in the way of his salvation than his own most free and wicked will." (Outlines, p. 420).

CHAPTER VII.

ESCHATOLOGY: DEFINITION, AND HISTORICAL SKETCH.

The word Eschatology is derived from two Greek words, Ἔσχατος the most remote, the last, and Λόγος, word, or science, hence, the doctrine of the last things. The use of the word is found in the New Testament, John 6: 39, 44; 7: 37; 1 Cor. 15: 52; Rev. 1: 17 Luke 11: 26; 14: 9; Matt. 12: 45. The doctrine has its foundation in the Old Testament, especially in the Messianic hope, Ps. 2; Isa. 2: 2; Mic. 4: 1 etc., but is more fully revealed in the New Testament. It includes, 1st, Physical Death; 2nd, The Intermediate State; 3rd, The Millennium; 4th, The Second Advent of Christ, 5th, The Resurrection; 6th, The Last Judgment; 7th, The Final States of the Righteous and the Wicked.

The Question of the Ages.

"If a man die shall he live again?" Job. 14: 14. This may be termed the question of the ages; each generation repeats it; Christianity is engaged with it, and offers the answer of its Founder, who says: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live, and whoso-

ever liveth and believeth on me shall never die." John 11 : 25. Apart from the teaching of Scripture, men have speculated on this problem, and reached some conclusions respecting it. Their observations of the phenomena of nature would familiarize them with the fact of the apparent universality of death while at the same time they longed for evidence of a future life for the soul. The desire for a continuation of the powers of thought; the disappointment if death is to end all, would act as a protest of the human mind against the thought of annihilation, or an endless sleep. Nature too might be interpreted as indicating that there may be a life beyond the present. After the sleep of winter, in the temperate zones, dead forms in nature seem to live again. Death and decay change the form of matter but do not destroy it. Each spring, torpid insects awake to new life. The living bird emerges from the inert matter in the egg, the beautiful butterfly from the unsightly chrysalis.

Beyond this, many suppose that there is intuitive thought in our race respecting a life in the future. Even uncivilized men have been found to possess the idea of a life to follow the present; a happy hunting ground, a spirit world, where their ancestors had gone and where they were to follow. They placed provisions and utensils in the tombs of their friends for their use in the long journey they were to make in the after life. While many have asserted in recent times that some savage tribes have no idea, when in their native condition, of a future life for man, yet the best authorities affirm that no tribe has yet been discovered entirely

destitute of religious ideas including the thought of a hereafter. Prof. Max Mueller said: "All believe in the immortality of the soul." Prof. Tylor says, he has now, "after long search, given up the idea of discovering any such people."

Historical Sketch.

The Babylonians, and Assyrians conceived of the abode of the dead as a great city, having seven encircling walls, and a river flowing round, or through it. A name they gave the city is believed by some to have been "Sualu," the same word as the Hebrew "Sheol", which is the name in the Old Testament for the place of departed spirits. This again corresponds to the Greek word "*Ἀιδης*", signifying the underworld, and does not mean simply the place of burial. (Prof. Orr's View, 235).

Prof. Geo. Smith, in his "Chaldean Genesis," translates the legend of the descent of the goddess "Istar" into Hades, or the lower world in search of her husband "Tammuz". He thinks that the Phoenicians altered the legend so as to call "Tammuz, "Adonai", or lord, and handed the legend over to the Greeks who changed the name to "Adonis", in the story of "Aphrodite", etc.

The story of Istar's descent is that the keeper of Hades caused her to enter the first gate and there threw down the great crown from her head; at the second gate her ear-rings were plucked off; at the third gate her neck-lace, at the fourth the ornaments of her breast, at the fifth her girdle, at the sixth her bracelets, and at the seventh and last the covering robe of her body. After this humiliation,

which signifies the loss of all earthly treasure on the part of the dead, Istar is permitted to return through the seven gates, and has her clothing and ornaments restored to her in the order of their removal. The legend shows how firmly the idea of a future existence was held in the remote periods of Assyrian and Babylonian history.

The Egyptians, according to Prof. Maspero, thought that the souls of the Pharaohs were of supernatural origin, having been derived from Osiris, through Horus. This divine soul, or double, is infused into the royal infant at birth, in the same manner as the ordinary soul is incarnate in common mortals. By the divine favor the soul at last passed into the other world; the tomb was named the "Eternal House," and the cemeteries, especially at Busiris, were called the "Meadows of Rest". The thought of the kingdom of Osiris was at first associated with the cemeteries of the Delta, then with the far-off Phoenician shore, then with the sky in the milky-way between the North and the East. The kingdom was not gloomy as was that of the god Sokaris, but was lighted by sun and moon, and the heat of the day was tempered by the steady breath of the north wind. Thick walls were its fortifications against the attacks of Sit, and evil Genii. A palace like that of the Pharaohs stood in the midst of delightful gardens, and there among his own people Osiris led a tranquil existence, enjoying in succession all the pleasures of earthly life without any of its pains.

Osiris opened the gates of his paradise to the souls of his former subjects, but not without ex-

amination and trial. Each of them had to prove that during its earthly life it had been upright and faithful to the deity. It had to come before the forty-two adsessors, or jurors, who were seated in the great hall of truth and justice, and make its the great hall of truth and justice, and make its earnest appeal. The soul must prove that in all its earthly life it had been upright; and in the middle of the "Hall" it was placed in one scale and the figure of "Truth" in the other; if the "beam" indicated that no trace of earthly impurity had been found, the jurors decided that it could pass into heaven. If the ordeal was not passed the soul must begin a round of transmigrations in the bodies of more or less unclean animals.

The Persians were also noted adherents of the doctrine of a future life. Their views prevailed extensively in the East, and are supposed to have ruled religious thought in Babylon at the time of the Jewish captivity. Their sacred book, the Avesta, teaches that on the third day after death the soul advances upon the way created by Ormuzd, for good and bad, to be examined as to conduct. The pure soul passes up from this evanescent world, over the bridge "Chinevad" to the world of Ormuzd and joins the angels. The sinful soul is bound and led over the way made for the godless and finds its place at the bottom of gloomy hell.

The Hindu, or Brahmanical religion taught the doctrine of the eternity of the soul, the worthlessness of the human body, and that there is a place of reward or punishment, where a working out of the consequences of acts takes place. The

doctrine of the transmigration of the soul, in nearly all the Oriental religions, in which it must pass from body to body in the future state, affirms its imperishability. Usually the system affirms that the soul is absorbed in Brahm, or the Infinite. The Buddhistic Nirvana, however, may mean annihilation.

The Greek Philosophers, as is well known affirmed the doctrine of the immortality of the soul. *Socrates in the Phaedo* argues (1) that *the soul is independent of the body,* and holds sovereignty over it while in the present life; and may reasonably outlast the body. While there is transmission of life by heredity and environment, the soul never perishes altogether. (2) Death is the *separation* of the soul from the body. To say of a man, "he is dead" is only to affirm that the soul is entirely absent from the body. But in this state of separation the soul may live on in its own environment; hence there is no annihilation of its being. (3) *The Argument from Opposites,* mentions the fact that light succeeds darkness; pleasure is release from pain, health from sickness; so life may come after death. (4) The *Argument from Harmony,* found in the illustration of the Harp as a tensely tuned instrument, the music of which was tempered through the relaxation of the strings. The soul must be strung up in order that harmony may be produced. A pupil of Socrates suggests if the harp is broken the harmony will cease; thus the "living essence" of a man, his vis-medicatrix, keeps invigorating the body in life, but this ceases at death; how then can the soul live after that event?

Socrates replied that in applying the illustration to man, we find that the thinking power, the Ego or personality, which evoked the music, perceives it and controlls it, but itself does not come from the material part of the instrument at all. There is a power in the soul which can resist its bodily organization: The harmony itself is a spiritual perception, and there really is no harmony where there is not some one to perceive it. The existence of the harmony, therefore, is an argument for the soul as a self-conscious personality. The soul as life existed before the body, which has a separate origin, and will be life when it shall leave the body." *Prof. Harris,* "Basis of Theism," shows that Materialists now compare the brain to a musical instrument, and the mental phenomena to the music. They acknowledge that the music of a piano cannot be identified with the movements of the keys; but when the instrument is destroyed the music perishes. The reply is, the music is not in the piano any more than the mental phenomena are in the brain. The music is in the mind of the hearer; it came from the mind of the composer, and expresses the mind of the pianist. If the piano is destroyed, the music survives in the musical mind which presently finds for it a new instrument by which it can reveal itself again. Even when the musician's hand has lost its skill, the music survives in his mind inaudibly, ready again to burst forth on the ear when a hand capable of musical execution is provided. (5) *Socrates affirms* further that *the moral power of the soul,* i. e., *personality,* with will and conscience commands the body and the whole

spiritual organization, and will outlast the body. The soul will subsist hereafter apart from the body, and perfect knowledge will then be attained. He calls it an ancient saying that souls departing hence exist there in hades; it goes to that which resembles itself, the invisible, the divine, immortal and wise; there it is happy, free from ignorance, fears, wild passions and all the other evils to which human nature is subject; it is immortal and imperishable, and only exists in hades. Men will be associated with those of their own character, the good with the good, and the bad with the bad.

Cicero, in the Tusculan Disputations affirms that the ancient Latins held that when men departed this life they were not so entirely destroyed as to perish absolutely, death to them was a certain transmigration, and change of life, which conveyed the illustrious of both sexes into heaven. "There adheres to our minds a certain presage of the future ages; and this both exists most and appears clearest in men of the best parts and greatest souls. If then universal consent is the voice of nature, and it is the general opinion every-where that those who have quitted this life are still interested in something, we must also subscribe to that opinion. There is something that men of the greatest abilities and virtue will be sensible of after death." Cicero also said that when he was reading Plato's argument for immortality, he seemed to himself convinced, but when he laid down the book he found that all his doubts returned.

Aside from philosophy, *the popular Greek Mythology* taught that *Cronos,* the father of gods,

divided the world between his three sons; *Zeus* becomes god of heaven, *Poseidon,* the god of the sea, and *Hades* obtains the nether world. Styx is the river of death surrounding the nether world, across which Charon ferries the souls of the dead. Homer's conception is that Hades is a vast shadowy world wherein the spirits are the shadows or shades of what they have been here. In Hades are two divisions — Tartarus and Elysium — where vice is punished and virtue rewarded. Homer seems to teach the doctrine of the resurrection where he makes Achilles exclaim: "What a wonder! All the Trojans slain by me shall rise again from the kingdom of the dead." II, 21: 54; 24: 756. In the Odyssey he represents Ulysses as entering Hades, conversing with the heroes and consulting the blind seer, Tiresias, about his return to his own country. (Book XI.)

The Greek idea of eschatology was prevalent around the Mediterranean sea, and in *the Empire of Rome,* during the later period of Old Testament History and the Beginning of the Christian era. This shows us what might have been had Christ not come and spoken of the future. "At the best, to the Greeks and Romans, the future state was a shadow, a thought, a hope, a poetical fancy, to which the tradition of ages had given a sort of reality." Jowett. St. Paul's Epistles, p. 81.*

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* Greek Philosophy separates from Mythology in Pherecydes of Syros, about 600 B. C. He held that the operation of the heavenly bodies, upon the terrestrial, formed the world, in opposition to Thales, who held that all things arose from water, of which they consist. The followers of Pherecydes, Pythagoras and the Eleatics, believed in Divine retributive justice, and in a future state, or shadowy existence in Hades. Zeller says Greek thought was not deeply affected by the belief

The Old Testament View of Immortality begins with the statement that "God created man in His own *image and likeness,*" which certainly implies that, though a creature, he was imperishably linked to his Creator. *He was "very good",* possessing righteousness and true holiness; no sin had corrupted him as yet; why then should he not be immortal?

The primal promise to Adam, Gen. 3: 15, would be meaningless if death were to be the extinction of his being. *Abraham's faith in God's promise,* Gen. 12: 3, also implies the doctrine, since by faith he was seeking a country, and a heavenly city in the future. Heb. 11: 8, 20. *The idea of a Divine Covenant,* so prevalent in the Old Testament, in which believers in God are regarded as a chosen people, sharing in God's peculiar favor, ever guarded by His watchful eye, and guided by His faithful hand, has for its true foundation the doctrine that they are to live with Him forever. Gen, 17: 7; 49: 18; Ex. 6: 7; Deut. 33: 3, 29; Hab. 1: 12; Ps. 31: 5.

The Messianism in the Old Testament would be absurd unless based on the idea that the coming Messiah would redeem His people from their low estate through sin, and give them salvation, "a light for revelation to the Gentiles, and glory of His people Israel," Luke 2: 30, thus implying an eternal redemption. See Ps. 16: 10, 11; 24: 7—10; Isa. 9: 6, 7; 53: 10—12; Micah 5: 2, 3. Why in-

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in a future life until towards the end of the sixth century, B. C. Cicero and Augustine affirm that Pherecydes was the first to teach the immortality of the soul.

indeed should a Messianic redemption be accomplished for a creature perishing at death? The Biblical theory of salvation is release from the fear of death by entrance into life beyond it: Ps: 23.

The Patriarchal expression also, "*Gathered to their fathers",* as distinguished from their burial; the declaration that *Abraham was to go to everlasting peace,* Gen. 15: 15; and Jacob waiting for salvation was gathered unto his people, Gen. 49: 18, 33, all show that there was expectation of future existence. *The allusions to Necromancy* also prove that there was a notion prevalent, that life continued beyond the grave, e. g. Saul at Endor, 1 Sam. 28. In Isaiah 14, the dead rise before the King of Babylon: " Sheol from beneath is moved for thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth." (V. 9.)

The most ancient view of death among the Hebrews, according to Delitzsch, was that it is *a doom of God's wrath against sin.* The word שאל, meaning to ask or demand, represented the future as a hard life in the darkness of the abyss, not without consciousness and remembrance and fellowship, but only in feeble passing remnants. *Death, grave, and Sheol* are associated ideas and are used interchangeably; the dwellers in Sheol are the "Loose", i. e., the languid and weak.

On the other hand the fact of the *translation of Enoch,* Gen. 5: 24, and the *rapture of Elijah,* 2 Kings 2: 11, throw upon the former views their beams of light. *Faith and Prophesy* lay hold of them together and overthrow them. Faith takes refuge in Jehovah, the everliving Redeemer. Ps.

16: 17; 49; 73; the lover of wisdom is pointed upward, Prov. 15: 24; 12: 28. Wisdom 6: 13—20; Ecc. 3: 21. In the midst of death the righteous is comforted, Prov. 14: 32, comp. *Job 27: 8—10. Redemption from Sheol* is expected, and also a future vision of God, revealed as Redeemer. Job 14: 14; 19: 25—27. *Isaiah, Ezekiel and Daniel,* looking beforehand, *proclaim* the *redemption of the soul and the resurrection of the body.* Isaiah 26: 19; Ezek. 37: 3—6; Dan'l 12: 2.

Dr. Dorner says, while the view of the future to the Hebrews was mainly on this side the grave, and the terrors of Sheol were not overcome by the faith even of the Old Testament Saints, yet the beginnings of the belief in immortality were at hand; as indeed the knowledge is very old that death is not for man in his normal state, but a contradiction to his idea. *Enoch and Elias* prove that communion with God is also a power over death, and so even the resurrection is already used as a figure for the restoration of the people. Yet throughout the Old Testament Sheol remains essentially the same. The just and the unjust are gathered together in it; moreover, the former regard Hades as a loss in comparison with this earthly life. Over the final fate of individuals, the pious and the godless, the Old Testament gives no more definite prospect." (See Oehler. O. T. Theology).

"The things which are unseen and eternal" the heaven to which Christ ascended were not certainties to the Old Testament people. But they had fellowship with God, and that was eternal life. The Old Testament revelation was of immortality and

heaven, though its heaven was indistinct. (Salmond, Ch. Doctrine of Immortality.)

The New Testament View of Immortality. The New Testament is fundamentally a composite work, teaching throughout the doctrine of the future life of the soul. Christ appears on the page of history as the great teacher and champion of the doctrine of a real eschatology. Because of His *certainty* of the heavenly life He was content here, though despoiled of all that makes this life attractive to other men. He only could say: "I am the resurrection and the life;" and claim the power to abolish death for others. John 11: 25.

Tertullian affirms that soon after Christ's death tidings of His resurrection reached Rome; and when informed that the people declared that Jesus Christ had risen from the dead, and that He was a God, the Emperor Tiberius recommended to the Senate that He be placed in the pantheon. (Eusebius, p. 52.)

"He has abolished death and brought life and immortality to light through the Gospel." 2 Tim. 1: 10.

There is an intimate connection between the *eschatology of the Old Testament and that of the New,* e. g. Ps. 16: 10, "Thou wilt not leave my soul in Sheol", and acts 2: 31. The *"Burning bush"* of Ex. 3: 2, and the immortality of the Patriarchs, Mark 12: 26; Luke 20: 37; Acts 7: 35 etc.

The repentance and faith demanded by Jesus and His disciples in their preaching was to prepare for God's Kingdom, partly on earth, more fully in heaven. Christ said that the soul is the

most precious thing, Matt. 16: 26, since it represents the eternal life of the future. By the loss of the soul He meant its estrangement from God, and eternal banishment from His presence. In Matt. 22: 32, Christ speaks of Abraham, Isaac and Jacob as those who were then living in glory.

From Acts 26: 6, it is evident that the Jews in Christ's time generally believed in the doctrine of a future life. Acts 23: 6; 26: 6—8; Gal. 3: 8; Heb. 11: 16. Different doctrines, as Love to God, trust in God's promise, and redemption are based on the thought of a future existence. 1 Cor. 15: 19.

Evidently, Christ's doctrine is that all the members of our race enter upon an existence beyond the grave. Little children are heirs of a blessed immortality. Matt. 18: 10. Lazarus and the rich man enter consciously upon that state, one in joy, the other in sorrow. Luke 16: 22—24. Conscience is indestructible. The state of each one there depends upon his ethical and spiritual condition here; and the one great interest of this life is the preparation for that to come.

Christ taught not only the doctrine of *immortality,* but also of *blessedness.* The former is metaphysical and comes if itself; the latter is a moral and religious destiny obtained through regeneration and sanctification. The heaven promised by Christ to all who truly believe on Him, is evidently of this latter description. Rev. 22: 14. His eschatology is moral, spiritual, idealistic, employing outward forms largely as symbols, viewing the future as related to character. In contrast with this, the Jewish eschatology was literal, material and largely sensuous.

CHAPTER VIII.

PHYSICAL DEATH AND IMMORTALITY.

Natural life may be defined as a physical process, including respiration, digestion, the circulation of the blood, brain activity and other functions. The vital force in an organism combines these functions, and when it ceases to act in this connection, the functions cease. This cessation of activity of the vital force in the organism, either from disease, decay or violence, we call death. The chief organs through which the vital force operates are the heart, securing the circulation of the blood; the lungs affording respiration; and the brain which co-ordinates the action of the different organs. Death then is the separation of the vital force from the elements of the natural organism in connection with which it has been associated from birth.

Scripture Terms.

The vital force in the human organism is named in Scripture *soul or spirit.* The Hebrew words are נפש and רוח. They correspond to the Greek words *Ψυχή* and *Πνεῦμα* In each case the word for spirit is expressive of the higher aspect of the vital force; while the word soul points to the relation sustained to the material or-

ganism, or body. The Scriptural definition of death in the human organism, therefore, is the separation of the soul from the body.

Daily observation, and the statements of secular history, confirm the declaration of Scripture that death is now universal in the human race. Rom. 5: 12; Heb. 9: 27; Ecc. 7: 2; 8: 8. The translation of Enoch, and the rapture of Elijah, are the only exceptions to the rule, and they are represented as miraculous manifestations of superhuman and Divine power, yet indicating that death is not a necessary law of organized being.

Natural and Religious Views.

The question whether death, either through disease, violence, or the debility of old age, could have occurred if man had not sinned, is generally discussed from the purely natural, or from the religious standpoint.

1. *The natural view was held by Pelagius,* who affirmed that men were made mortal; they did not become such by Adam's sin; as far as they are sinners it is by doing as Adam did (Fisher's Hist. of Doctrine, 190). Biology and physiology, when pursued from the purely natural standpoint, declare generally that death is constitutional, and is a necessary result of the wearing out, or impairing by disease or violence, of physical organs and functions in man as in the lower animals. *Lotze* (Microcosmos, 52) says: "Life can only last so long as the chemical elements of the body yield the necessary conditions; death is a disturbance of that composition. The blending of the elements maintained

during life by a special force, comes under the general laws of chemical processes only when this force ceases to exist." We may suggest rather that the functions of the physical life cease when the vital force ceases to act in the material organism; nor is it necessary to affirm that at this point the vital force in man ceases to exist; it may continue with altered environment.

2. *The religious view,* on the other hand, is that the soul, or vital force, does not cease to exist when separated from the body by death. This view is grounded in the nature and essence of the human soul or spirit, as distinguished from its material body. The view that the spirit is merely a function of the bodily organism is not proven, but is encumbered with insuperable difficulties. For in none of the chemical elements of the body can anything be discovered which in the least degree resembles the life of the soul. The spirit seems in many respects dependent on the body, but this dependence testifies of original difference, and this again of independence. (V, O, I. 371.)

Bishop Butler in his celebrated "Analogy" has elaborated the argument for the "indiscerptibility," or simplicity of the soul. The spirit is a simple, not a compound being, but that only which is compounded can resolve itself or be dissolved. The clear distinction between soul and spirit shows that the spirit of man has an eternal destination. Death does not destroy the personality; there is a self-conscious continuation of the individual after the death of the body.

Genesis interpreted. The death threatened in

Gen. 2: 17, was physical, spiritual and eternal. It included the idea of separation of the soul and body, and banishment from God's presence in the future. The words "unto dust shalt thou return" (v. 19) relate to the dissolution of the material particles in the body, and imply that if the breach of sin had not occurred, there was no liability of such a death. Some infer that there was a possibility of such a death. Some infer that there was a possibility of such an event, since Adam's body was not celestial, but a body of flesh and blood. It could be put to death, and if deprived of food and air would die. But in the Paradisiacal state this liability did not exist. Augustine held that Adam was supplied with sustenance against decay from the fruit of the various trees, and with security against old age from the tree of life. This is a reflection of the thought in Rev. 2: 7, "To him that overcometh will I give to eat of the tree of life, which is in the paradise of God;" (V. 11.) "he shall not be hurt of the second death." The words in Gen. 3: 22, 23; "God sent forth the man from the garden, lest he take also of the tree of life, and live forever", imply that in the original plan provision was made for the immortality of the body, for after the transgression it was necessary to prevent the perpetuation of the bodily life. This was an act of mercy, since if fallen man partook of the sacramental tree of life it would only perpetuate his misery. Unfallen man was not liable to death from internal causes, but after the sentence, the seeds of mortality were implanted, and he began to die. Thus diseases began to prey upon man; his appetite became inordinate and overthrew

him; he is subject to death by violence, as Abel fell; and the destructive forces of anger and resistance to God betray him to death.

Perpetual life in Eden, or translation? Two views of the history of man, in case he had not fallen, have been held.

1. *Augustine inferred* that if Adam had not sinned, he would not have been divested of his body, but would have been clothed upon with immortality and incorruption; that is, he might have passed from the natural body into the spiritual body. The view asserts that the original immortality of the body might be lost; if Adam fell from holiness the seeds of mortality would be planted in his body. But if he remained true, the posse mori, associated with his relative perfection would become an impossibility, "posse non mori"; he would thus have no seeds of death in him, nor could he be put to death by external agency. (Shedd's Dogmatics, II, p. 160.) Thus man might have attained to a higher being, a spiritual heavenly body, without the intervention of death. Prof. G. P. Fisher thinks we may conceive of a transformation, through which unfallen man would have been developed into a higher mode of existence, reached by a process less violent and more natural than the crisis of death." (Ground's Theistic Belief, p. 480).

2. *The other view of man's future,* in case he had not fallen, is that in time he might have been translated to the heavenly world, after the example of Enoch and Elijah. These events teach that death is not a necessary law of organized being; they show what Adam would have experienced if

he had remained obedient. *Martensen says*: "Death was not a necessity in man's original state" "potuit non mori"; it was not the original destiny of man to remain forever on earth; another mode of departure, another kind of transformation, would in that case have been natural to man (compare Enoch's translation, Gen. 5: 24), not that painful dissolution, that violent unclothing of the soul, that decease of the body through the fainting of the spirit." (Dogmat. p. 211.)

Death and the Future of the Soul. Dr. Kuyper says in his "Work of the Holy Spirit": "A thing lives if it moves from within. Life is an energy that inheres in the organism as an organic principle. The human body has no vital principle in itself, but receives it from the soul. Man's life is due to God's creative act, and separation of the soul from the body is his act. The soul departs in separate disembodiment; while the body freed as a corpse is delivered unto corruption . . . . The life-principle, energizing the soul, proceeded from God, yet it was deposited in Adam himself; he had the principle of life within him from the fountain of all good. The Holy Ghost had placed it in his soul, and kept it in active operation as inherent in, and peculiar to, his nature. Adam's death resulted from God's act of dissolving the union between the life principle of the Holy Ghost and his soul, whereby his soul became a corpse. . . . Therefore the soul is called immortal, i. e., it cannot be divided nor annihilated, but the dead soul may be quickened by the Holy Ghost in regeneration." P. 281.

Summary of Arguments for the Immortality of

the Soul. These, according to Hagenbach, are, 1st, The Metaphysical, i. e., that which is derived from the nature of the soul; 2nd, The Teleological, i. e., that which is derived from the capacity of man as not fully developed upon earth; 3rd, The Analogical, i. e., that which is derived from nature, — Spring, the caterpillar etc.; — 4th, The Cosmical, i. e., the argument, derived from the starry world; 5th, The Theological, i. e., the argument founded on the various attributes of God; 6th, The Moral (practical) i. e., the argument founded on the disparity in the struggle for happiness and for moral perfection.

Views of the Church Fathers.

Justin (150), *Tatian* (150), *and Theophilus* (182) supposed that the soul, though mortal in itself, acquires immortality as a promised reward, by its union with the spirit and the right use of its liberty, or, in the opposite case, perishes with the body.

Tertullian (180) *and Origen* (200—220) held that immortality is essential to the soul, from its very nature. The former argued from the fact that the soul continues active even in dreams; and the latter from the inherent principle of life in the soul, and its natural relation to God. *Theophilus Theologian and Bishop of Antioch* (died 182), says Adam was created without a mortal or immortal nature but was fitted for both, and might receive immortality as a reward for obedience, or might ruin himself by disobedience to God and service to Satan. *Irenaeus* also speaks of an immortality which is given to man: "Non enim ex

nobis, neque ex nostra natura vita est, sed secundum gratiam Dei datur". *Athanasius* held that the soul is a principle distinct from the body, coming from above. *Hilary* of Poitiers, asserts that the soul, whether in or out of the body, must always preserve its corporeal substance, because everything that is created must exist in some form or other, yet he adds . . the soul is a spiritual, incorporeal being." *Augustine* says, in Sermo 48: "Anima enim non moritur, nec succumbit per mortem, cum omnino sit immortalis, nec corporis materia, cum sit una numero."

Gregory the Great says: "Man is composed of body and soul; the properties of the latter are, mens, anima et virtus . . . even if the soul lose its blessed life, it cannot lose the essentialiter vivere. The body of man, too, was originally immortal (potuit non mori) and became mortal through sin.

John of Damascus taught that the soul is '*αθάνατος* (deathless). *Thomas Aquinas* held to the anima sensitiva and intellectiva, the latter alone immortal. He sought to prove the unity of the soul by the ontological argument; as Anselm did the Existence of God. *The Lateran Council.* 1513, Pope Leo X. declared the natural immortality of the soul to be an article of faith, and discarded the distinction between the logical and philosophical truths as untenable.

Calvin says, "Even fallen men are affected with some sense of their immortality. Conscience proves that the soul is an essence, since the body has no fear of spiritual punishment. The knowledge of God also proves the soul's immortality . . . which rises

above the world, since an evanescent breath or inspiration could not arrive at the fountain of life. The many noble faculties with which the human mind is adorned, and which loudly proclaim that something Divine is inscribed on it, are so many testimonies of its immortal existence. The sense which the brutes have, extends not beyond the body, or, at most, not beyond the objects near it . . The spirit is the seat of our intelligence; and sleep not only suggests ideas of things which never happened, but also presages future events." (Instit. 1, 15, 2).

Ursinus says in his commentary, p. 310, "The soul, not only in the body before death, and after the resurrection of the body from the dead, but also during the whole space that intervenes between death and the resurrection, exists, lives, feels, and understands without the body, although the manner of its operation without the body is altogether unknown to us. Also the resurrection of the body presupposes the immortality of the soul . . the same body, which shall rise again, it is necessary that it should be fashioned by the same substantial form, which it formerly had, which is the soul."

Bishop Butler's Analogy, affirming the essential simplicity, or unity, of the soul, and hence its indestructibility, may be presented under another form; the unity may be affirmed of our personality or self-consciousness. Decartes said: "I Think therefore I am", here the Ego is certainly a unit. I am conscious that I do not exist as a double. How can my personality be compounded or divided? There are no particles in it to fall away, or be sundered or decay, as is the case with the body; and

so personality must continue even when the body is resolved into its native dust. Self-consciousness may be called the true self, the meeting place of the Divine and the human, the center of eternal verities; why may we not affirm that in it is posited the germ of immortality?

Goethe said: "It is to a thinking being quite impossible to think himself non existent, ceasing to think and live; so far does every one carry in himself the proof of immortality, and quite spontaneously". *Schopenhauer* says: "Each one feels that he is a separate entity, not living as dependent on another. Hence arises the confidence that though death may end his life here, it cannot end his existence."

Kant argues that morality and a degree of happiness befitting it are the two elements which constitute the supreme good; but as the virtuous do not always attain happiness here, there must be a compensation in the world to come. (Hag., III, p. 326). *Rothe says*: "He who believes in God must also believe in the continuance of man's life after death. Without this there could be no world which would be conceivable as a purpose of God." (Still Hours, p. 274).

The Effect of the Evolution Theory upon the Doctrine of the Future State.

Professor Paulsen of Berlin University, in his "System of Ethics", affirms that a purely physical conception of the universe now widely prevails, and of course has its influence especially against Scripture teaching on eschatology. The unbelief of the times, he thinks, comes from the

view that the world is nothing but an accumulation of an infinite number of little bodies, which, accidentally conjugating in empty space, come into reciprocal action with each other, and in this way produce the particular combinations which reality reveals to us. This view, he thinks, is essentially common among young people who have just discarded their school notions, and have substituted for them a few ideas gathered from popular scientific writings.

Prof. Paulsen further affirms that if we turn away from the physical conception of the universe, mentioned above, we will find that "deeper and more independent thinkers as Plato, Aristotle, Spinoza, Leibnitz, Kant, Schopenhauer, Hegel, Lotze, Fechner, Mill, and Spencer were never able to convince themselves of the adequacy of the above evolutionary theory." (System of Ethics, p. 426). He adds, "An empty will alone is satisfied with a nihilistic view of the world; but a belief in God strengthens the courage and arouses hope. Scientific knowledge has not left religion with nothing to stand upon. If the world is made up of independent and self-sufficient atoms, how do they come to have regard for each other? How strange again that cosmic systems, organic bodies, beings who feel and think are evolved from the atoms; and that uniform laws have sway throughout the universe. Reality cannot be constructed out of atoms; in some form or other unity and spirituality must be assumed as original; it is not possible to conceive of them as accidental results of the conjunction of atoms." (P. 428.)

Kant's view, according to Paulsen, was that our temporal life is the phenomenal form of a life which is eternal as such. Kant said: "I contemplate the moral law within, and connect it with my consciousness of existence; I recognize it as universal and necessary." That is, he proposed his moral worth for the absolute end of his activity, conceding no compromise of its imperative to a necessitation of nature, and spurning in its infinity the conditions and boundaries of the present transitory life. That is, The moral law within, binding consciousness, is Kant's argument for the immortality of the soul. Paulsen holds that the perpetuity of consciousness and memory in man proves his immortality.

Mr. Spencer, in his Synthetic Philosophy says: "By *the indestructibility of matter,* we really mean the indestructibility of the force with which matter affects us." (P. 179.) If this matter-force is indestructible it would follow that the human body wherein it resides, is not annihilated even by the dissolution occasioned by the change of death. It would be a change of form, but no destruction. Again on page 192 we read: "The sole truth which transcends experience by underlying it, is thus *the Persistence of force."* This may support the doctrine of the imperishability of mind. For mind, in the natural conception, is a positive force, since human achievement is surely originated by it, in every stage of its development and action. This mental force, therefore, must persist age on age, aeon on aeon, illimitably. On page 195, he adds: "What we call *uniformity of law,* is an immediate corollary from the persistence

of force. Since there exist constant connexions among phenomena . . we predicate of the ego and the non-ego that which they have in common as being both existences . . an existence beyond consciousness affirms its persistence; for persistence is nothing more than continued existence, and existence cannot be thought of as other than continued". And we cannot assert persistence of this something beyond consciousness, without asserting that the relations among its manifestations are persisting." We infer then that this uniformity of law applies to human life, which is transmitted from individual to individual, and is shielded from annihilation. The soul is immortal!

From *Mr. Spencer's position,* then, we infer, that the sense in which matter is indestructible can be applied to the material particles of the human body, which though separated by the fact of death, may be at hand for revivification hereafter. Mind is a spiritual entity and not an emanation of the matter of the brain, nor is it entirely dependent upon the brain for its functions; it is proved by medical science that large portions of the brain can be removed, indurated, etc., and yet the integrity of the mind remain. Many persons die possessed of perfect consciousness, and the integrity of all their intellectual powers, indicating that the shock of mortality is limited to the physical functions, without the quenching of the light and life of the departing spirit.

Another recent contribution to the argument for immortality, is from *Victor Hugo on, "The Unfinished Life."* He writes: "I feel in myself the future

life . . . I am rising, I know, towards the sky . . . You say that the soul is nothing but the resultant of bodily powers. Why then is my soul the more luminous when my bodily powers begin to fail? . . . The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me . . For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song, I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work" but I cannot say "I have finished my life". My day's work will begin again the next morning . . My work is only a beginning . . The advance towards the infinite proves infinity."

Dr. James Martineau concludes his "Study of Religion" with the thought, (1) that everywhere, in our conscience, in our physical nature, and in the sentiments of associated men, there are indelible marks of a morally constituted world, moving towards righteous ends. (2) That nowhere, within us or without us, do we find the fulfillment of this idea . . . only baffled efforts for its realization . . . as in the first station of an unfinished system, suggesting a perfect sequel . . . we stand in Divine relations which indefinitely transcend the limits of our earthly years. (Vol. 11, p. 370.)

Addison's "Spectator", furnishes the well-known sentiment, "It must be so, Plato, thou reasonest well! Else whence this pleasing hope, this fond desire, this longing after Immortality?" *Shakespeare* says: "Men must endure their going hence,

even as their coming hither; Ripeness is all." (Lear, V, 2.) "I every day expect an embassage from my Redeemer, to redeem me hence." (Richard III, II, 1.) "Why, what should be the fear? I do not set my life at a pin's fee; And for my soul, what can it do to that, being a thing immortal as itself?" (Hamlet 1, 4.)

When *Zwingli* received the fatal stroke from the spear an the field of Cappel, he said: "What evil is this? They can kill the body, but they cannot kill the soul." (Mountain Boy, p. 188.)

CHAPTER IX.

THE ESCHATOLOGICAL AUTHORITY OF CHRIST.

CHRIST *is everywhere accepted as the great and final Teacher in things pertaining to the future, except in those regions where the Gospel has not yet penetrated. "He never", says Prof. Adeny, "betrayed a shadow of doubt as to the existence of life beyond the grave. On the contrary, He affirmed it with serene assurance, and when challenged by sceptical inquirers, proceeded to deduce a proof of it from an authority which His hearers were bound to acknowledge." (Theol. of N. T. p. 108.)* ETHICAL CULTURE *is advocated as advanced Christianity.* SOCIOLOGY *too has come to be widely popular in many circles of modern society. Both these efforts prove the richness of the Gospel religion; a luxuriant growth indicates a fertile soil; yet Christ's teachings are fundamentally eschatological. "He brought life and incorruption to light in the Gospel", and this we must regard as His errand to our lost world. Ethics and Sociology contribute to the preparation of the coming of Christ's Kingdom, yet, as He said, His Kingdom is not of this world. He came to call sinners to repentance, in order that they might be saved eternally in His Kingdom.*

1. *The Parables indicate that Christ's teachings are prevailingly eschatological.* E. g., The house on the rock, Matt. 7; The Leaven, 13; The Sower, 13; The Laborers in the Vineyard, 20; The two Sons, 21; The wicked Husbandmen, 21; The Marriage of the King's Son, 22; The ten Virgins, 25; The ten Talents, 25; The Sheep and Goats, 25; The Householder, Mark 13; The two Debtors, Luke 7; The Friend at midnight, 11; The rich Fool, 12; The Wedding-feast, 12; The wise Steward, 12; The barren Fig-tree, 13; The great Supper, 14; The unjust Steward, 16; The rich man and Lazarus, 16; The unprofitable Servants, 17; The unjust Judge, 18; The Pounds, 19. Thus we see that the underlying thought of Christ's teachings is eschatological. The sermon on the mount begins with the doctrine of the kingdom of heaven; as did also His first message: "Repent: for the kingdom of heaven is at hand!" Matt. 4: 17; Mark 1: 14. The echo of this preaching resounds throughout His ministry; it is at last the deep diapason of the final judgment. Matt. 25: 46.

2. *Did Christ obtain His eschatological data from theories current in His time? The Pharisees,* according to Josephus, held "that every soul is imperishable, but that only those of the righteous pass into another body, while those of the wicked are, on the contrary, punished with eternal torment . . . that an immortal strength belongs to souls, and that there are beneath the earth punishments and rewards for those who in life devoted themselves to virtue or vileness, and that eternal imprisonment is appointed for the latter, but the possibility of returning to life

for the former." (Wars 11, 8, 14. Ant. 18, 1, 3.) Schürer says: "This is the doctrine of the Jews, as in Daniel 12: 2; testified to by all subsequent Jewish literature, and also by the New Testament, as the common possession of genuine Judaism." (11, 2, page 13).*

"The righteous will rise to life eternal in the glory of the Messianic Kingdom, but the unrighteous will be punished with eternal torment." Schürer adds, "this was guaranteed on the assumption of the resurrection of the body", and quotes from the Mishna, "he who says, that the resurrection of the dead is not to be inferred from the law, has no part in the world to come."

"*The Sadducees,* on the other hand, say that there is no resurrection. Matt. 22: 23; Mark 12: 8; Luke 20: 27; Acts 23: 8. Josephus says: "They deny the continuance of the soul and the punishment and reward of the world below. . According to their teaching, souls perish with bodies. . . By denying the resurrection, and immortality in general, they renounce at the same time the Messianic hope, at least in that form which later Judaism had given it.

The Essenes, according to Josephus, taught that bodies are perishable, but souls immortal, and that the latter dwelt originally in the subtlest ether, but being debased by sensual pleasures, united themselves with bodies as with prisons; but when they are freed from the fetters of sense they will

* It is believed that the souls of the departed pass their Sabbaths in paradise but have to return to the land of darkness when the day ends; the ending of the Sabbath among orthodox Jews in Palestine to-day must therefore be put off as long as possible." (Dr. E. W. G. Masterman, Biblical World, Apr. 1903.)

joyfully soar on high, as if delivered from long bondage. To the good (souls) is appointed a life beyond the ocean, where they are troubled by neither rain, nor snow, nor heat, but where a gentle Zephyr is ever blowing. But to the bad (souls) is appointed a dark, cold region full of unceasing torment".

The Apocrypha of the two Testaments may reflect some types of thought current in the time of Christ. E. g., *"The Book of Wisdom"*, teaches that the soul of man is preexistent. If it is good, it enters an undefiled body. The body is only an "earthly tabernacle" for the νοῦς. After a short time the body must restore the soul like a loan, and then fall to dust. Instead of a resurrection of the body, we have here the Greek view of the immortality of the soul." The author of the *Fourth Book of Maccabees*, in describing the martyrdoms of the Maccabean brothers, expresses his belief in the resurrection, the form of which is not that of the Pharisaic belief in that doctrine, but the form met with among other Jewish Hellenists, of a faith in an eternal and blessed life of pious souls in heaven. *The Book of Enoch*, (2nd Cent. B. C.), describes his vision, telling him that the wicked would be sentenced to everlasting damnation, while the righteous would obtain eternal life . . He sees the dwellings of the righteous and the resting place of the saints . . The myriads upon myriads who stand before the majesty of the Lord of Spirits". Chap. 1, 5.

The Book of Jubilees, (1st Cent. A. D.), presents a "hierarchia coelestis", as forming the back-

ground of this world's history. Good and evil angels incite men to good and evil actions. It teaches the doctrine of the continued existence of the soul without any resurrection of the body.

The Psalter of Solomon, (48 B. C.), teaches that "he that lives righteously will rise again to eternal life, but perdition will be the doom of the unrighteousness". (XIII, 9, XIV, 2).

The words in Daniel 7: 13, 14, and 12: 2, no doubt had great influence in the time of Christ.

Philo, (20 B. C. 50, A. D.) follows the Platonic doctrine in his treatment of Scripture; assumes that the entire atmosphere is filled with souls. Of these it is the angels or demons dwelling in its higher parts who are the mediums of God's intercourse with the world. Those on the contrary who remain nearer to the earth, are attracted by sense and descend into mortal bodies. *The soul of man* is nothing else than one of those Divine powers, of those emanations of Deity, which in their original state are called angels or daemons. It is only the life-sustaining, sensitive soul that originates by generation, and indeed from the aeriform elements of the seed; *reason,* on the contrary, enters into men from without, the human πνεῦμα is thus an emanation of Deity: God breathed His Spirit into man. The body, as the animal part of man, is the source of all evil, it is the prison to which the spirit is banished, the corpse which the soul drags about with it; the coffin or the grave, from which it will first awake to true life. Sense as such being evil, sin is innate in man. No man can keep himself free

from it, even if he were to live but a day." (Schürer, 377).

Of all the views current in the time of Christ, we find *the eschatology of the Pharisees* nearest to His teachings on the subject; but He so transformed and elevated it that all its grossness disappeared. As with the doctrine of the Messiah; He stripped it of its material aspect, and presented it free from the earthly settings they had put upon it. His was the real revelation, of that which had been adumbrated in the canonical books of the Old Testament, and had in part been travestied in the Apochyphal writings.

There was but little sympathy between Christ's views of duty and the future life, and those of the Pharisees. He said they were the blind leading the blind; both would fall into the ditch. Matt. 15: 14. They resisted His "hard sayings" in the Synagogue at Capernaum, when He spoke of the "bread from heaven, which He would give for the life of the world . . the Son of Man would ascend up where He was before." John 6: 47—62. The high-priest rent his clothes, and charged Him with blasphemy when He affirmed: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." Matt. 26: 64. The Sadducees, as we have seen, resisted His doctrine of the resurrection to the utmost. Mark 12: 18—27.

The Hellenic thought, as of Philo, and others appears to have had little influence with Christ's eschatological views. Dr. Salmond finds no evidence that Greek ideas on this subject penetrated

into Galilee and Judea . . . the natural exclusiveness of the Palestinian Jew was too rigid to admit enough Gentile thought to materially affect his religious life or belief." (Chr. Doctrine of Immortality, p. 287.)

Nor was he like the Essenes here. "They indeed held to the immortality of the soul, but denied the doctrine of the resurrection which he emphasized. He observed a benevolent silence regarding them; and commended some of their principles of living, but this exhausts his relations to the Essene covenant." (Hausrath.)

CHAPTER X.

THE INTERMEDIATE STATE.

CHRIST'S ESCHATOLOGICAL TEACHINGS, *therefore while original, and arising from His own consciousness as the Messiah and Saviour of the world, took their settings naturally, 1st, From the teachings of the Old Testament, 2nd, from the views advanced in the Synagogue and the Temple, in His day.* THE INTERMEDIATE STATE, *covers the period of the future life extending from death to the General Resurrection, or last Judgment. Having considered the various ethnical views of the future-life, we turn to the teachings of the Scriptures, especially those of the New Testament.*

THE TEACHINGS OF THE SCRIPTURE.

The Consciousness of those in the Middle State is taught in Christ's allusion to the Patriarchs: "God is not the God of the dead, but the living." Matt. 22: 32. If the Patriarchs were living in Christ's day, they were surely conscious, for to be alive is to think and to understand. A mental and spiritual torpor here is hardly to be thought of. The words, "Not able to kill the soul," (Matt. 10: 28), and "All live to Him"" (Luke 20: 38), are

of like import. In *the parable of Lazarus and the Rich man* (Luke 16: 19—31), Abram and Lazarus on one side of the "gulf", and the rich man on the other, are presented as conscious beings, since they converse with one another. Christ's promise to *the penitent thief* (Luke 23: 42, 43), "Today shalt thou be with me in Paradise", implies the consciousness of the saved man, for it is impossible to conceive of a paradisiacal state wherein there is no perception of blessedness on the part of the subject. *Christ's words* (Luke 23: 46), "Father, into Thy hands I commit my spirit", indicate a hope of consciousness beyond. Also (John 10: 17, 18) "power to lay down my life (*Ψυχή*) and take it again" mean that He would take His conscious soul back at His resurrection. *St. Paul writes,* (2 Cor. 5: 8), "Absent from the body, at home with the Lord;" how could he be at home there unless conscious? Again he "desires to depart and be with Christ," this is unmeaning without consciousness. Phil. 1: 21—24; 3: 13, 14; 2 Cor. 4: 17. The "General assembly and Church of the first-born enrolled in heaven," (Heb. 10: 23) signifies conscious beings.

Peter's words, (1 Peter 3: 19:) "the spirits in prison," under any interpretation, imply consciousness, since they alone would need to be guarded or confined. The imprisonment of the fallen angels, (2 Peter 2: 4) imply like inference.

In *Revelation 5: 13,* "every creature in heaven, and on earth, heard I saying unto Him that sitteth on the throne . . . Blessing and honor" etc. . . so with the "living creatures and Elders."

In Rev. 7: 13, an Elder speaks, so that the

writer makes reply. In Rev. 11: 17, the "Twenty-four Elders", again speak; and in 19: 1, there is a great voice of much people saying: "Salvation, glory and power belong unto our God" etc. In the tenth verse, the writer is forbidden to worship one who speaks with him and says: "See thou do it not; I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus" etc. All these, with many other passages, assure of consciousness, there.

Speculative Views on the Middle State.

1. The Greek View of Hades. As stated above the Greeks held the doctrine of the future life, wherein were two parts, Elysium and Tartarus, the abodes of the good and bad respectively. The word "Hades"', they derived from "*α*" privative and "*Εἰδω*" to see, i. e., the lower or invisible world. They thought that the souls of all, who had not offended the gods, were there engaged with the unreal performance of what they had been doing before death. Anthon thinks that "Hades" originally meant exactly what is meant by the word "Hell", or "Hölle" in English and German and all Teutonic dialects. Jews and Pagans, he says, regarded it as in the lowest parts of the earth, near its center, and answered in depth to the visible heavens in height.

The word "Hades" occurs nine times in the New Testament (omitting, Acts 2: 24; 1 Cor. 15: 55; not held as part of the critical text) viz, Matt 11: 23; 16: 18; Luke 10: 15; 16: 23; Acts 2: 27, 31; Rev. 1: 18; 6: 8; 20: 13, 14. (For meaning of

texts see "Christology" p. 28). The Greeks then believed souls in Hades were conscious.

2. The view that Souls sleep in Hades, or the Middle State. This is known as "Psychopannychism" (from "soul-all-night"); it resembles the view called "Thnetopsychism", i. e., the soul not only "sleeps", but is dead throughout the interval between death and the last Judgment. Calvin wrote against the first error in his Tract, "De psychopannychia", in 1543, A. D. As we have seen, all New Testament texts implying consciousness there, refute this view. But it is objected that the word "sleep" has the meaning "dying, or death", some fifty times in the Old Testament, and sixteen, in the New. But the Hebrew word, translated "sleep" in thirty-eight instances, means to lie down; and the other word used eight times, means literally "to sleep". In the New Testament, one Greek word used twice of dying means to lie down; while the other used fourteen times, means literally to sleep, but is used in a figurative sense. The dead lie in unconsciousness as to the body, and hence are figuratively declared to be asleep. Mark 5: 39; John 11: 11; 1 Thess. 4: 14.

3. The View that "Hades" corresponds to "Sheol", of the Old Testament and that the Hebrews held to Unconsciousness there. In addition to what is said above, *Mr. Fyfe, in his "Hereafter",* points out the fact that "Sheol" is used sixty-five times in the Old Testament, and though sometimes translated, "Grave, Pit, or Hell," yet in the majority of instances signifies the future state. In the light of Christ's teachings in Matt.

22: 29—33, it is plain that the Hebrews believed that the departed still live consciously, that they worship and enjoy the protection and favor of the ever-living One." (P. 53.)

4. The View named "Annihilation", or Conditional Immortality. The doctrine was held by Arnobius, Africa, 303—313, A. D., and has been revived by Dr. Edward White, who cites in its favor Justin Martyr, Clement of Alexandria etc., to the effect that Immortality is not an original gift of man, and that the wicked finally cease to exist. Rothe, Sabatier, Whately, Dr. Lyman Abbott and others are cited as partial supporters of this view. Only those, it is held, who are united with Christ have the element of immortality communicated to them through the channel of the Incarnation, and by the indwelling of His Spirit; those who reject Christ survive but a certain time, sufficient to ensure their judgment, and then become extinct. This view also denies the Socratic doctrine of the natural immortality of the soul, and affirms that such a doctrine is not to be found in the writings of the Church Fathers until after 300 A. D.

Answer, Christ's words, "What shall a man give in exchange for his soul"? (Matt. 16: 26; Mark 8: 37), imply the eternal, conscious, existence of the soul, in this aspect alone its true worth appears. The soul of the rich man (Luke 12: 20), marred by selfishness, is called away (αἴτουσιν) to other experiences, not to an eternal sleep, which could afford no punishment, but to suffering as a penalty for misdoing. The rich man in Hades (Luke 16: 23), would send warnings to his brothers

here in the earthly life, not against danger of annihilation, which for the most part all the wicked covet, but against the danger of conscious, eternal torment. Isaiah 33: 14. The doctrine of eternal reward and punishment, frequently found in Scripture, is opposed to this view, Matt. 25: 46; Rev. 14: 11; 19: 3; 20: 10; 22: 5.

5. *The View named "Second Probation."* This view is mainly presented as an appeal in behalf of those who have never had an opportunity of hearing the Gospel offer of salvation during their earthly life. Justice demands, it is said, that they have an opportunity to repent and believe in the future. Canon Farrar, Dr. Van Oosterzee, and many Congregational and Unitarian Divines argue in this way. The words in 1 Peter 3: 19, "By the Spirit He (Christ) went and preached to the spirits in prison," are interpreted as teaching that the preaching was intended as a call to repentance and salvation, on the part of the unconverted in Hades. *Answer*: Against the view that the heathen cannot rightly be judged in the future since they never heard the Gospel here, it may be replied, *1st, Each member of the human race was* represented in the probation of Adam as their federal head; and as they stand in his line they are reckoned as transgressors, and cannot therefore complain of injustice. Rom. 9: 20, 21. Besides, *God will judge with discrimination.* The servant who knew his Lord's will receives many stripes; he who did not, has few. Luke 12: 47, 48. The heathen have sufficient light for accountability in nature. Rom. 1: 20. The preaching referred to in 1 Peter 3: 19; and in 4:

1—11, was rendered to the antediluvians while in this world, while Noah was preparing the "ark", Heb. 11 : 7. Ursinus, H. C. Q. 57.

6. The View known as "Restorationism." Those holding this view, claim that God's corrections are chastisements and not punishments. That they are punitive not penal. The punishment will continue only so long as is required to perfect the subject. God is love; the Gospel is a message of grace and mercy to all. The Scriptures pressed into service here are Christ's words: "If I be lifted up, I will draw men unto me". Also the story of Moses and the brazen serpent. John 3 : Also, "God wills all men to be saved" etc. "Christ died for all" etc.

Answer. Prof. Salmond, "Immortality" etc. well says, The majesty of love is against it. Love is imperial in its claim. In all love there is a fire, and the Divine love is a just, absolute love. A God incapable of the energy of wrath were a God incapable of the sovereignty of love. (P. 648). On the other hand, the resisting will of man, so potent and continued in this life, may continue resistence there. There are limitless potentialities of mind and will in a being made in God's image. Christ's urgency to sinners implies the danger of eternal fixedness in a God-resisting will. Matt. 5 : 26; John 5 : 40. In drawing sinners, God does not compel men contrary to their wills. The meaning of 1 Tim. 2 : 4, is, that it would be agreeable to God, and a pleasure to Him, if all men would repent, believe and be saved. 2 Peter 3 : 9.

7. The View named "Purgatory." The doctrine

of a place of purification for dead believers, who have some remaining, venial sins to be removed in the Intermediate State. *The Scholastic theologians* of the Latin Church in the Middle Ages, divided the space between heaven and hell into three parts. Next to heaven was the *Limbus Patrum,* or Abram's bosom; the abode of the Old Testament saints. Then came the *Limbus Infantum,* for unbaptized infants; and finally *Purgatory.* The doctrine of purgatory can be traced back to Plato's Phaedo, and 2 Maccabees 12: 39; also to Virgil and Plutarch. It was introduced into the Church by Clement and Origen, and soon gained very general acceptance, and was established as a Church doctrine by Gregory the Great. 600 A. D.

It invested the Church with unlimited power over both Worlds, and became, in the hands of the priests, a most powerful engine to promote their own selfish ends. In the ceremony of the "Mass", the priest aids the soul of the deceased in shortening its stay in purgatory, and hastens it on its way to heaven itself. The doctrine has been attended with the most disastrous results to morality and religion. *"Purgatory",* in the last analysis, is a mere theory of restorationism. There is little Scripture in its support. The texts relied upon are evidently figurative, and have to be applied in a doubtful manner to fortify the theory. Matt. 12: 40; Luke 23: 43; Acts 2: 25—31; Eph. 4: 8—10, 1 Pet. 3: 19.

The *"Power of the Keys"*, as it is called, can only be construed as a declarative act, on the part of the Apostles; and surely no priest now has mi-

raculous power to absolve, he is simply to declare what the Scriptures allow; that all who repent and believe may have eternal life. *Pain, in itself* has no power to sanctify. Suffering may be used by God to correct us in this life. But in case of men in general, suffering hardens, rather than softens, modifies and sanctifies the spirit of the sufferer. In itself it cannot do a saving work in the souls of men that will fit them for the joys and service of heaven.

We conclude, therefore, that the Intermediate State is not very different from the final states of the saved and the lost in the future world. The Paradise, or happy state of this soul-life in the future, may be named the vestibule of heaven itself. Souls there are happy, but their bliss will not be perfected until reunited to their bodies at the General Resurrection at the Day of Judgment. Nowhere in Scripture is there strict separation between the *Middle* and the *Final* states of the dead. On the contrary the "Penitent Thief" goes directly to Paradise; St. Paul writes that for him, to be absent from the body was to be present with the Lord. Luke. 23 : 43; 2 Cor. 5 : 8.

"*The saints do immediately,* at death, *enter* that place which is called *heaven,* where the body of the Saviour now is, where the divine manifestations are most clearly and gloriously made, where angels have their proper home, and where all the heirs of Christ shall finally and forevermore be assembled." (Harbaugh's "Heaven", p. 164). "At death the saints at once enter into heaven and the wicked into hell. The Scriptures declare this life

and the next immediately connected, retribution following the deeds done in the body; the misery is immediate, and the happiness immediate." (Woodbridge's "Analysis.")

The Heidelberg Catechism, original German text, reads: "Dass nicht allein meine Seele nach diesem Leben alsobald zu Christo ihrem Haupt genommen wird" etc.; "alsobald'" is "immediately,"—the whole Symbol is in harmony with this 57th Answer, as well as with *the Westminster Standards,* e. g., "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." (Shorter Catechism, Q. 37.) "Men's souls, (which neither die nor sleep) having an immortal substance, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens." (Confession of Faith). Luke. 16: 25; Rom. 2: 5—12; 2 Cor. 4: 7; 5: 10; Gal. 6: 7—10; Phil. 1: 21—24; Eph. 3: 15; 1 Tim. 6: 18, 19; Acts 7: 59; Heb. 9; 27; Rev. 5: 6—14; 6: 9—12; 7: 9—17; 14: 1—6, 12, 13.

Many writers of our time object to the views of the Reformation period, just stated. They affirm that the Reformers having to free the Church from the superstitions of the Papacy, as to purgatory etc., themselves fell into the opposite error; that the Middle State, while not purgatorial, is a state of spiritual growth and development, and thus preparatory to the final, heavenly state. But the Reformation view is not in conflict with the doctrine of enlarged mental and spiritual attainments in the future life of God's people. It only affirms that the inter-

mediate state is lived through, in a definite circle, either of happy or unhappy ones, in a condition of being in natural harmony with each ones inner life. See. Ecc. 11: 3; Rev. 22: 11. The "Saved" are entirely saved! 1 John 1: 7; Acts 9: 15; Luke 23: 43. We do not agree that believers, in the Middle state, are as Van Oosterzee affirms, "in a certain respect unclothed, bodiless" (2 Cor. 5: 3), and thus probably live a life of the deepest retirement, within self. Col. 3: 3, contrasted with 3: 4. This text relates to regeneration.

CHAPTER XI.

THE MILLENNIUM AND SECOND COMING OF CHRIST.

The second advent of Christ to our earth was foretold by the angels at His Ascension. Acts 1: 10, 11. Other texts confirming the doctrine are Matt. 25: 31, 26: 64; 1 Cor. 15: 2 Thess. 2: Rev. 1: 7, chapters 20 and 21. It is not so much the FACT *as the* TIME *of the second Advent that is in question. Some writers think that He will come before the millennium, or thousand years, mentioned in Rev. 20: 4; others think that He will not come until the end of this period, at the general judgment. The former writers are named "Premillennarians", the latter are called "post-millennarians." The former again interpret the word "Resurrection", in Rev. 20: 5, literally, and say that at Christ's premillennial appearance the pious dead will be be raised, the living believers changed, and many of the wicked destroyed. Yet the human race will be continued on earth, still marrying and giving in marriage, until the thousand years are passed. On the other hand, those who believe in the post-millennial advent of Christ suppose that the present order of things will continue through the thousand years, though*

the true friends of Christ will have a controlling influence among men during that long period, and then, upon the breaking out of the fierce opposition to the reign of Christ He will return in great glory to raise the dead and judge the world.

The premillennarians have been noted for great zeal, but have been accused of leaning to "Jewish Chiliasm", or holding to a materialistic view of the personal reign of Christ upon earth during the thousand years, thus reviving the error of the mother of Zebedee's children. Matt. 20: 20. The doctrine flourished between 150 and 250, but is not given in the Apostles' Creed, and Neander says that it never formed a part of the general creed of the Church. It was diffused from one country, Phrygia, and from a single fountain-head. It had scarcely any currency from 100 to 150, and is not found in Clement of Rome, Ignatius, and Polycarp, Tatian, Athenagoras and Theophilus, but is found in Barnabas, Hermas and Papias; the latter, however, are less influential names. Premillennialism was called Chiliasm in Church History, and was opposed by Caius, and Augustine, but held by Lactantius and others. In the Reformation period it was advocated by the Ana-Baptists, and later by many noted writers and preachers as, Delitzsch, Van Oosterzee, Nitzsch, Ebrard, Rothe, Lange, Christlieb, Luthardt, Bengel, Moody and others.

Extravagant things have been associated with the doctrine as by the Irvingites in England, and W. Miller in America, who predicted the "end of the

world" and coming of Christ in 1843. Joseph Smith also made large use of the doctrine, with his followers, in founding the "Mormon Church." The text itself, Rev. 20: 4—6 states that *"Living and Reigning"* constitute the first resurrection. This is thought to be equivalent to *"regeneration"*. The martyrs were preeminently regenerate ones. In John 5: 25—29, we have the figurative use of *"resurrection"* for *regeneration.*

The interpretation of Rev. 20: 5, "This is the first resurrection", together with that of verse 14, "This is the second death," involves the whole question of the millennium and second Advent. We notice:

1. The Revelator had a vision of thrones occupied by the souls of martyrs, killed with the axe (*πέλεκυς*) who had not worshiped the "beast" (*τὸ θηρίον*) nor received his mark upon their forehead nor hand. These souls of beheaded and unmarked martyrs, "lived and reigned with Christ a thousand years" (*χίλια ἔτη*). This living and reigning constituted the first and blessed resurrection(*ἀνάστασις*). Beheading was practiced by the Romans in the persecutions; the *"unmarked"* are those who never recanted nor vowed allegiance to their persecutors. These martyrs are at the head of the enthroned saints, and so catch the eye of the Revelator first; but they represent all who share in this state named the "first resurrection."

2. But how can this "living and reigning", apparently in heaven, of the saints who had been beheaded, and yet "unmarked", *be named a resurrection?* The word *ἀνάστασις* is defined "to make to

stand up, to raise from sleep, and to raise from the dead." But the "living and reigning" is mentioned first, and then the remark is added, "this is the first resurrection." The word seems to be used figuratively, as "This is my body", Mark 14: 22, meaning, "this signifies my body"; so this, the "first resurrection" may mean, "the living and reigning, of those who were once mortal and perishing, is like a resurrection from the dead. The energy of the regenerate is theirs, and with Christ, their Head, they control the millennial state from their thrones in heaven."

In the millennial period there will be a free communion between the heavenly and earthly churches, illustrated by the work of Christ during the forty days after His resurrection. There may not be a total regeneration of man-kind in the millennium, but "The Gospel of the kingdom shall be preached in the whole inhabited earth for a testimony to all the nations and then shall the end come." Matt. 24: 14. The word of witness shall be preached in all lands, a "savor of life, or of death", 2 Cor. 2: 16, and the "golden age" of the Prophets fulfilled. Isa. 2: 4; 11: 1; etc. before the "second death" of verse 14, i. e., banishment from God's presence, at the end of the millennium, shall come to pass.

3. The inference would be natural here that the progress of righteousness would be uninterrupted until the close, and after, the millennial period. But from verses 3, and 7, we learn that Satan, who has been bound for a thousand years, "shall be loosed out of his prison, and shall come forth to deceive the nations." Besides the saints on earth

reigning with Christ and those in heaven, there will be nations on earth, willing subjects of the kingdom while Satan is bound, who become subject to his temptations when he is again loosed, of whom Gog and Magog, (Syrians in Bashan?), are noted examples. Ezek. Chapters 38, 39.

It is during this strange revival of wickedness, near the close of the Millennial period, that the Anti-Christ appears.

Who is the Anti-Christ? Various answers have been given, to this question and yet the issue it not determined. St. Paul in 2 Thess. 2: 1—3, declares that the day of Christ will be preceded by a *"falling away"* when *the man of sin* shall be revealed". St. John says (1 John 2: 18, 22) "Anti-Christ shall come; even now there are many Anti-Christs . . . "he denies the Father and the Son" . . . "Will not confess Jesus Christ is to come in the flesh", "this is the deceiver and anti Christ". 1 John 4: 3; 2 John 7.

Christ says in Matt. 24: 24, "There shall arise false Christs and show great signs and wonders, if possible to deceive the very elect." 1 Tim. 4: 1 adds, "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons". In Rev. 13: 11, mention is made of "the beast, or false prophet," also 16: 13; 19: 20, he bears an outward resemblance to the Messiah, and as adversary sits in the temple of God showing himself that he is God." 2 Thess. 2: 4.

The spirit of iniquity, antichrist, was at work in Apostolic times, e. g., Gnostic heretics in St. John's day; in the Jewish impostors, who preceded

the fall of Jerusalem, the deniers of the Incarnation, and the persecutors of the Church. (Smith's Dictionary of the Bible, Article, "Antichrist").

In Thess. 2: 3—8, *"the mystery of lawlessness* doth already work; only there is *one that restraineth now"* . . . this *"taken away",* then shall be revealed, the lawless one." *The Fathers held* that the "restrainer" was the Roman Empire; it preserved St. Paul, and possibly other Apostles, from death, while preaching within its bounds. When pagan Rome fell, then, according to many writers, there was the *"falling away";* "and the prophesies concerning Antichrist have special reference to the papacy." Viewed as the successor of the fallen dynasties.

"Nor can the Pope of Rome, in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God." (Westminster Confession 25: 6). Maitland says, "The predictions concerning antichrist may have had a partial fulfillment in Antiochus Epiphanes, in Nero and Pagan Rome, and in the papacy, and it may still have a fulfillment in some great antichristian power which is yet to appear." (Hodge Theol. III, page 830).

"According to this view, antichrist is the hierarchical spirit, which found its final and most complete expression in the Papacy". (Elliott.) *Prof. Stearns* says, "Since the Reformation we have been accustomed to identify the Papacy with the Antichrist. . . But the most that can be said is, that the Papacy, so far as it has persecuted the true Church, is a type of Antichrist. The complete fulfillment of the

prophesy is still to come. The Roman Catholic religion, great as are its errors, is not anti-Christian." (Present Day Theol. p. 516). *Martensen* says, "antichrist is that historical expression for the devil, the meaning of which is gradually declared in the historical development of religion in the world." *Schürer* and *Weizsaecker,* as usual, find all their data for the "Antichrist" in the *Rabbinical* and *Apocryphal* writings. *Antichrist, we conclude, stands for a power within the Church,* partly religious, partly political in action, boldly resisting revealed truth, all in the name of Christ.

A possible significance of the reign of wickedness at the end of the Millennium (Rev. 20: 7—9), is, *a final demonstration of the malignity of sin,* and that it is incurable by motive. Many thousand years of suffering under its reign on earth, a long millennium of blessedness under the Prince of Peace, the certainty that misery is connected with sin, and true joy with righteousness, have not weaned mankind from their tendency to revolt from God, nor has the imprisonment of Satan subdued his rebellion. The universe must see that nothing but the blood of the Lamb, and the power of God, the Holy Ghost, can deliver a sinner." (Woodbridge). Luke 17: 26—30; 2 Peter 3: 3, 4.

The Jews are to be converted to Christianity either at the commencement, or during the continuance of the millenium. Zech. 12: 10; 13: 1; Rom. 11: 26—29; 2 Cor. 3: 15—16. *St. Paul says,* in Rom. 11: that God cast off the Jews because they had rejected Christ, yet there is a remnant "according to the election of grace," and since the gifts and

calling of God are "without repentance," "though broken off from the olive-tree for the present, they will be grafted in again." "Thus all Israel shall be saved," i. e., all true believers on Christ among them.

Will the Jews be restored to Palestine, before the Second Coming of Christ? Some interpret Zech. 14: and Isa. 66: 22, 23 and other Scriptures as favoring their return, when "the fullness of the Gentiles be come in", Rom. 11: 25. But the argument would prove too much, for the Prophesies, literally fulfilled, would indicate the restoration of the Jewish priesthood, the Temple sacrifices, and ordinances forever done away, Heb. 10: 14.

"Before the Second Advent then *there is to be the ingathering of the heathen,* and *the national conversion of the Jews,* but not all of them; there will probably enough remain unchanged in heart to be the germ of the season of persecution and wickedness which is to immediately precede Christ's Coming.

The destruction of Jerusalem as related to the Second Advent: Matt. 24: 25: Evidently part of Christ's teachings here must be referred to the fall of the City, and another part to the end of the world. Christ here answers the three questions of His disciples, viz, *1st, When will the City and Temple fall? 2nd, What shall be the "sign" of His Coming? 3rd, When will the end of the world take place?* Matt. 24: 34 refers to the first question, "some of that generation would witness it", when Titus overthrew the City and the Temple; and this was the beginning of the work of judgment which Christ fore-

told. The disciples would know when it was to come to pass because the City would be compassed about with armies. *At a later period they, or their successors, would know of His second Coming* because of dreadful persecutions, great defections in the Church, and after the tribulations of those days, "the sun shall be darkened, the moon shall not give her light, the stars shall fall and the powers of heaven shall be shaken." Matt. 24: 29. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only". Matt. 24: 36; Mark 13: 32.

CHAPTER XII.

THE RESURRECTION.

The usual Greek word for resurrection, ἀνίστημι, is compound of, ἀνα, again, and ἵστημι, to stand; hence it means to stand up, or again, arise, or rise up. The New Testament use implies the thought of a prostrate human body, as in death, reanimated and standing erect. The Old Testament intimates the doctrine in a different manner from the doctrine of the Persians. According to Scripture the risen body is free from the earthly element of corruption. It is not subject to change or decay. The German Auferstehung, from auf, again, and stehen, to stand, like the Latin re, and surgo, is equivalent to the English word resurrection.

The foundations of this doctrine are to be found in the *Old Testament.* Prof. Cheyne thinks that at the first it took the form of a belief in the reanimation of the dead nation, and then that of a belief in the return of deceased individuals to life; which did not go beyond the case of Israel. It did not become the expectation of a universal, personal resurrection.

Prof. Salmond ("Chr. Doctrine of Immortality, p. 258"), cites Hos. 6: 1, 2; 13: 14, and Isa.

25: 7, 8, "Restored Israel in the rapture of her faith calls upon her dead children to wake and sing". Ezekiel 37: "is a vision of the resurrection (restoration) of a nation destroyed, and dissolved" etc. But in Isa. 26: 19, "Thy dead men shall live etc.", relates to a personal, not a corporate resurrection. Salmond adds, "In Daniel, a book which belongs to the apocalyptic literature rather than to the prophetic, a larger extension still is given to this truth." All the Apocryphal books, nearly, teach the doctrine. In 2 Esdras 2: 28 and 2 Mac. 7: 9, 14, 23, 36, in the account of the slaying of the seven brothers, we read: "Those that be dead will I raise up again from their places, and bring them out of their graves".

Prof. Orr, (Chr. View etc. p. 229) says, *"The Bible knows nothing of an abstract immortality of the soul . . .* Man's redemption is of his complex personality, body and soul together." He thinks that the Old Testament saints, expected rescue from Sheol, in body as well as soul. Job 10: 21, 22; Ps. 6: 4, 5. *Enoch did not die,* Gen. 5: 24, he was bodily translated, an immortality of the whole person, body and soul together. *In Job 19: 25—27, "In my flesh shall I see God".* Dr. Orr, restores the old view, against Cheyne, Davidson, Smith etc.: "We must suppose that Job anticipated being clothed in a new body after death." He does not think that the above passages relate to the nation alone, Isa. 25; Ezek. 37; and cites Daniel 12: 2, as proving the doctrine in the Old Testament.

The New Testament uses the word *'ανίστημι* with its noun *'ανάστασις* sixty times of the resurrec-

tion — rising up of that which is prostrate and fallen; and the word ἐγείρω occurs eighty times; forty seven times of Christ's resurrection, nineteen times of the final resurrection, and fifteen times of reanimation. *Anistemi,* signifies to rise up as from the dead, and *egeiro* means to awaken, or to raise from the dead.

The Pharisees, according to Josephus (Ant. 18, 1, 3), "believe souls to have immortal vigor, and that under the earth there will be both rewards and punishments to those who in life cared for virtue, on the one hand, or for evil on the other; to those indeed an eternal prison is assigned, but to those the relief of living again, or coming to life again; a return to the life of the body. *The Essenes* held only to the natural immortality of the soul; hence no bodily resurrection. *The Sadducees* "say there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." (Acts 23: 8.)

The Jewish Mystics, according to Nitzsch, held that the spirit individualized in the soul, lays aside forever in death its earthly body, and attains, together with its capacity for renewing its corporeality, an entrance at last into the third heaven where raiment lies ready for each of the elect. The idea of a heavenly body is realized through the ethical idea of chastity, gentleness etc." (Chr. Doctrine, p. 389).

The Gnostics naturally rejected the doctrine of the resurrection of the body entirely, since they held that all matter is essentially evil. *The Church Fathers* generally, Clement of Rome, Justin, Athenagoras, Theophilus, Irenaeus, Tertullian, Cyprian

and others, believed in the resurrection of the very same body which man possessed while on earth.

Origen, however, held only to the survival of the eternal form and appearance in the resurrection; that there is a living power, a germ, in the present body, which gives it shape and form, and will give rise to a spiritual organism conformed to the nature of the particular soul, be it good or evil, that receives it." *Justin Martyr held that Christianity* differs from the system of both Pythagoras and Plato, in that it teaches not only the immortality of the soul but also the resurrection of the body. *Tertullian* held that as soul and body are so intimately related in this life they would surely be reunited in the resurrection. *Jerome,* opposing Origen, affirmed that the body raised from the tomb will be in every respect identical with the present body even to the hair and teeth.

Augustine, following St. Paul, cleared the doctrine of all gross and carnal additions. The bodies of believers will rise without vice, deformity, corruption, burden or difficulty — all will have the stature of the full-grown man, of thirty years of age, and will possess impassibility, lucidity, alertness etc., and be free from the service of sin, and all mere sensualism. This is illustrated by Christ's transfiguration, Matt. 17: 1, and 1 Cor. 15: 51. Further, the identity of the resurrection with the earthly body cannot be denied. The difference of the sexes will continue, but there will be no prolongation of the sexual passions, Luke 20: 36. Augustine's view prevailed until the scholastic period.

Thomas Aquinas, held that no other matter

would rise from the grave than what existed at the moment of death, for if all substance consumed during life arose, it would be an unshapely mass. All the senses will be active except "taste", and this, even may be retained in a refined form. Hair and nails are ornaments and must be retained, with the blood and other fluids. The new bodies will be exceedingly fine, and will be delivered from the corpulence and weight now so burdensome; they will be tangible as Christ's was during the forty days. Their size will not increase after the resurrection; they will still be dependent on space and time; yet they will move faster, and more easily, from one place to another, than our present bodies; they are glorified, bright and shining, and can be perceived with glorified eyes alone. The bodies of the damned are to be ugly and deformed, incorruptible indeed, but capable of suffering, which is not the case with the bodies of the saints."

The Reformers were to some extent, heirs of the scholastic theology. *Luther, in a sermon on Easter, 1544,* said: "I shall arise again and shall speak with you; this finger wherewith I point must come to me again; everything must come again in the new heaven and new earth . . . there will be no curse there . . . there will be little dogs with golden hair, shining like precious stones. The foliage of the trees, and the verdure of the grass, will have the brilliancy of emeralds and we delivered from subjection to gross appetites and necessities, shall have the same form as here, but infinitely more perfect. Our eyes will be radiant as the purest silver, and we

shall be exempt from all sickness and tribulation." (Tisch Reden, Eng. Ed. p. 392).

Ursinus, in commenting on the "Creed" (Q. 57) says: "The resurrection of the body means the restitution of the substance of our bodies after death out of the very same matter of which they now consist, and the reanimating, or quickening of the same bodies with an incorruptible and immortal life by the same immortal soul, by which they now subsist." (Commentary, page 312). *The Catechism,* Question 57, reads: This, my body, being raised by the power of Christ, shall be reunited with the soul, and made like unto the glorious body of Christ."

In view of the difficulties which arise upon the realistic presentation of the resurrection, it may be well asked now if it were not better, for apologetic reasons, to contend for the doctrine of identity in the resurrection-body *on the basis of the same central, formative principle of life* which remains with the soul in all its future. We read character in the lines of the human countenance, because back of the features lie the nerve-centers in the brain, distinguished in function by the will and affection which belong to the individual soul-life. The material particles do not make up the Ego; but *the particularized life-force, which we call soul or spirit, wherein resides consciousness, makes experience continuous.* The identity of the resurrection body with that we now possess, need not to be claimed in the material particles, but in this life-force which lies behind them and remains the same even after they have fallen back to native dust.

Prof. Orr well says; "The principle of identity lies rather in that which holds the particles together, which vitally organizes and constructs them, which impresses on them their form and shape, and maintains them in unity with the soul to serve as its instrument and medium of expression. At death the body is resolved into its elements; but this vital, immaterial principle endures, prepared, when God wills, to give form to a new and grander, because, more spiritual, corporeity." (Chr. View, p. 381).

In 1 Cor. 15: 36, 38, the plant is identified with the seed, yet it is an identity maintained under new conditions. God gives to the growing seed a body as pleases Him, i. e., He gives the departing soul embodiment; identified at last with this, in the resurrection. The vital and formative principles of life will, even on the hypothesis of natural immortality, remain after death; and, according to Dr. H. B. Smith, "gather around them other particles which may serve to form the new spiritual body." (Theol. 612).

The grains in a head of wheat contain more atoms of matter than were in the germ from which they sprang, collected from the soil and atmosphere; but they are all imbued with the specie-mark (nisus formativus) of the germ. The words in 1 Cor. 15: 36, "That which thou sowest is not quickened except it die," mean that everything in the seed must perish except the germ. The covering decays and thus nourishes the growing plant, and contributes to the formation of the new grain; but other particles have to be gathered by the transmitted vital principle, from the soil and atmosphere, to make up the complement of new seeds. This is *only an illustra-*

tion, however, and is not the exact counterpart of the resurrection. In the example of the grain we have many specimens from one; in the resurrection one body alone from one body.

The "spiritual body", of verse 44, is antithetic to the "natural body"; the former is the "spirit-like" body, adapted to the future spiritual world; as the latter is suited to the present sensuous world. *St. Paul, as a trichotomist,* both here as in 1 Thess. 5: 23; (Heb. 4: 12), distinguishes between the *Pnuema,* and the *Psuka;* the *rational* and the *animal* soul. The latter has physical appetites and passions, such as hunger, thirst and sexual desires; but the resurrection, or spiritual body, is exempt from these. Matt. 22: 30; 1 Cor. 15: 20; Rev. 7: 16. While the resurrection-body of the wicked even will be destitute of these fleshly appetites and passions, it is not like that of the righteous. Dan. 12: 2; John 5: 28, 29. *"The spiritual body of the saved,* unlike that of the lost, is *"celestial".* 1 Cor. 15: 40, *"glorified" verse* 43, and *"resplendent",* Matt. 13: 43. To it also belongs the "ἐξανάστασις" Phil. 3: 11, and the phrase, "ἐκ τῶν νεκρῶν", "from the dead". Luke 20: 35; and the *"first in order",* of 1 Cor. 15: 23.

Calvin says: "We shall rise again with the same bodies we have now, as to substance, but the quality will be different, just as the very body of Christ which had been offered as a sacrifice was raised again, but with such new superior qualities, as though it had been altogether different. In 1 Cor. 15, the different kinds of flesh, and of the stars, indicate that there will be a change, making the body more excellent."

The resurrection of the wicked, Dan. 12. 2; John 5: 29 etc., Calvin explains, as *due to God's beneficence;* the things which properly extend to Christ and His members, are here also extended to the impious; not to become their legitimate possession, but to render them more inexcusable." (Institutes, 3, 25, 9).

The New Testament everywhere assumes the doctrine as proved. Christ declares Himself its power, John 11: 25. All shall come forth at His word, John 5: 21—29. St. Paul says it is now begun in the soul, Rom. 8: 14; and sums it all up in 1 Cor. 15.

CHAPTER XIII.

THE LAST JUDGMENT, AND FINAL STATES OF THE RIGHTEOUS AND THE WICKED.

The doctrine of a final judgment is founded on the thought that God is the moral Ruler of men, and that He will judge the world in righteousness. Such judgment is necessary in order that the right may prevail, and the wrong be suitably punished. "The circumstantial inequalities of good and bad men here require adjustment, but this cannot be attained unless there be a hereafter and a righteous Judge. Man is not, and cannot be, an indifferent spectator where the wrong, for a time, seems to triumph. In many such instances he is helpless in securing the rights of justice, and the ascendency of the truth. He then appeals the case to a higher tribunal, he naturally says, "Shall not the Judge of all the earth do right?" Gen. 18: 25, thus affirming that, at heart, he believes that there is such a supreme, omniscient and omnipotent Judge, who will vindicate the right, here or hereafter." Religion and Revelation, page 59.

The words of Abram, pleading against the destruction of righteous Lot with the wicked

Sodomites, express a constant conviction of mankind. He is here the mouthpiece for his progenitors and contemporaries, who were convinced that God would righteously judge the thoughts and deeds of men hereafter. Earthquakes, fire and floods often destroy life and property for the righteous and wicked alike, and no adjustment as of reward and punishment due the two classes respectively, is possible here; it is only possible in the future life. In pleading for the rescue of the righteous in Sodom, Abram concedes that the punishment of the wicked there, is right; but the righteous should not suffer with the wicked. *This view of justice* is found in Job 8: 3, 20; 34: 17; Ps. 94: 2; Rom. 3: 5, 6; Matt. 25: 30; Mark 9: 43—50.

Nor is the view limited to the Semites. We have *"The descent of Istar into Hades," in Assyria;* the *"Judgment in the great Hall of Truth", in Egypt;* and kindred views *in Persia;* and elsewhere in Ancient history. *In Ecc. 11: 3, man is compared to a falling tree* falling in the direction of its former leaning; character decides as to punishment or reward; as death finds us, so does the judgment! *Hebrews 2: 15.*

Can this fear of death and its results be removed? Prof. Shaler of Harvard inclines to the view that this fear is groundless; and comes from former animal conditions of the race; and can be silenced, either by the solace of life-insurance, by applying oneself to outward work, or by concluding that society will live on, and our influence will thus bear fruit.

Schleiermacher's view was similar. "We should

endeavor to sink our personality and live in the One in All . . melt away into the universe as a whole. To the young widow of Ehrenfried he wrote "There is no death, no extinction of the spirit. In the personal, life does not find its essence, but only makes its apparition, to be renewed we know not how." (Martineau's Stdy, 11). *Ritschl* held that the wicked are not judged, but annihilated.

The Fact of the Final Judgment.

This may first be presented, *as given in the Old Testament.*

1, In Types, (a) *The Edenic Curse,* Gen. 3: 14—19. (b) *The Flood. Gen.* 6: 7. (c) *The Drowning* of the *Egyptians* in the Red Sea, Ex. 14. (d) *The Overthrow of Sodom and Gomorrah,* Gen. 19: (e) *The destruction of Jerusalem,* 1 Kings 9: 7—9; Jer. 26: 8.

2. In definite Expressions, Deut. 1: 17; 32: 4; Job 19: 29; 36: 18; Ps. 9: 8, 16; 76: 8, 9; 89: 14; 97: 2; 149; 7—9; Ecc. 3: 16, 17; 8: 6; 12: 13, 14; Isa. 28: 17; 33: 14; 34: 8; 42: 4; Jer. 5: 29; Dan. 7. 9—22; 12: 2; Habakkuk 1: 12, 13; Malachi 3: 5, and 4: 1—5, where we read of the "coming of the great and dreadful day of the Lord" etc.

Presentations in the New Testament. In Acts 1: 6, the disciples ask Jesus, "wilt Thou at this time restore the kingdom to Israel?" *At His ascension* they were told, (v. 11), "this same Jesus shall so come, in like manner, as ye have seen go into heaven." This, socalled, *"early circle of Gospel teaching"*, then was eschatological. In Mark 8: 38 Jesus says of those ashamed of Him, that of them the Son

of Man shall be ashamed, when He shall come in the glory of His Father with His holy angels." In Mark 9: 42—48, Jesus speaks of the "fire that never shall be quenched and their worm that dieth not;" this is thrice repeated. In 12: 9, Christ says He will come and destroy the wicked husbandmen. In 13: 26, He says, "they shall see the Son of Man coming in great power and glory," the angels are sent forth to gather the elect; in verse 35, watchfulness for His sudden appearing is strictly enjoined. In Mark 14: 62, Christ says, "Ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." In Acts 10: 42, *Peter says to Cornelius,* "It is He which was ordained of God to be the Judge of the quick and dead;" and in 17: 31, *Paul,* preaching *at Athens,* says, *God hath appointed a day* in which He will judge the world in righteousness by that man whom He hath ordained." In Romans 14: 10, he says, "We shall all stand before the judgment-seat of Christ," and in 2 Cor. 5: 10, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in His body, according to that He hath done, whether it be good or bad." The same thought is found in Rev. 22: 11, "he that is filthy, let him be filthy still; he that is holy, let him be holy still!"

Prof. Adeney says, (Theol. of N. T. p. 105), "Nowhere in the Bible do we meet with more terrible language describing the fate of those who die in their sins than in the words that fell from the lips of the Saviour of the world. He freely employed the most fearful imagery of His day. He spoke of the undying worm, and the unquenchable fire of Ge-

henna, language borrowed from the description of the destruction of unburied corpses in Isa. 66: 24, to show that the terrors of the world to come are irrestistible. Dives cannot cross the gulf that separates him from Abraham's bosom."

The Negative side of Christ's teaching is shown in the description of *"the man without the wedding garment, expelled* from the King's feast." *"The foolish virgins* are shut out of the bridal festivities; *the idle servant* loses his money, and is cast into outer darkness. *On the Positive side,* we read of "weeping and gnashing of teeth." Matt. 25: 30. It is better to lose the offending hand, foot or eye, than to be cast into the unquenchable fire of Gehenna. Mark 9: 43—50. *Prof. Adeny* thinks that Christ uses the popular language in a metaphorical sense. But this does not imply that the sufferings will be less terrible. The worst pains are those that the soul feels. "Indeed, all pain", he says, "exists only in the consciousness."

The fact of a General Judgment precludes the Idea that it is a mere Process, or progression of Events.

It is often said, that the regret felt by the wrong-doer, while in this life, is the only reckoning he will have to meet. But the hardened criminal suffers the least from conscience, while the sensitive magnify all their defects into causes of merited wrath and punishment. Justice, therefore, requires a future judgment where every wrong-doer will be punished, not by his own standard of right, but by the standard of absolute righteousness and equity. If the unethical conditions existing in the present life

are left to themselves for adjustment, righteousness will never be triumphant. Contrary to the demands of ethics, evil will ultimately prevail.

Schelling said, "Die Weltgeschichte ist das Weltgericht." While great tyrants, like Nero, inherit the contempt of succeeding ages, and while it is true that the corruption of nations is the cause of their downfall, yet many generations, wronged by such despots and false governments, perish in misery, and the wrongs they have suffered are never righted in this life. The Jewish race is deprived of its native land through the ambition of the Romans ending in the overthrow of Jerusalem under Titus, in 70 A. D.; and they are kept in exile wrongfully by the despotic power of the Turks. The slaughter of St. Bartholomew, in France, entails sufferings and wrongs upon the descendants of the Huguenots to this day. The history of the world is not the judgment of the world, in respect to the law of equity between men and nations. There must be a righting of this injustice somewhere, a future tribunal alone can satisfy the demands of the violation of the universally acknowledged standard of justice and equity.

The phrase "Day of Judgment", refers to a fixed, definite period or event in the future. Not to a day of twenty-four hours, but to an epoch, a crisis, in the world's history. The language in Scripture cannot consistently be construed as referring to a wide interval; as to the period between the first and second advents of Christ. *The attending events* prevent this conclusion. "The appearance of Christ, the resurrection of the dead, and the gathering of the

nations, are not events which are to be protracted through years or centuries". See John 12: 48; Acts 17: 31; Romans 2: 5; 1 Cor. 4: 5.

Characteristics of the Final Judgment.

It will be *declarative* rather than a time of testing. Scripture teaches that the ethical and spiritual status of each responsible mortal will be decided in this life. "Whatsoever a man soweth that shall he reap;" if to his flesh, corruption; to the spirit, life-everlasting." Gal. 6: 7, 8. "The kind of life on earth will continue beyond. The reaping will naturally be of the same kind as the seed sown; not grapes from thorns, nor figs from thistles, but flesh to corruption, and the spirit to life everlasting."

The fulfilment of this law does not await the final judgment. Character is complete at death. The judgment will only declare it to the assembled races of men and angels, in the universal assize. The declaration will only mention the decision already reached by each conscience; for the wicked are already self-condemned. "They say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the Lamb; for the great day of their wrath is come; and who is able to stand?" Rev. 6: 16, 17. "The way of the transgressor is hard," even while he walks in it. "The wages of sin is death," and they are paid as the work is wrought; and the painful consequences continue. Prov. 13, 15; Rom. 6: 23. Whatever may be figurative in the Scriptural descriptions of the final Judgment, as to the assize, the trumpet and sentence of the Judge, the underlying

thought, or doctrine, is unmistakable; "every one shall give an account of himself to God". Matt. 12: 36; Rom. 14: 12.

Christ is represented as the Judge, since He has undertaken the cause of mankind. Ps. 40: 7—10; and because of His incarnate life, sufferings, death, and all human experiences, He knows what is in man. There is thus an element of fitness and of sympathy in the one appointed to administer the judgment. *His second coming* is not more remarkable than that He should come once before. The objections to the second advent are, in principle, objections to the incarnation. There was shame in the first coming, to be changed to glory in the second. He then began His Church, but will yet come to complete it. *The resurrection and ascension* too *imply Christ's return;* by the ascension, He manifested Himself both to the living and the dead, upon the earth. Acts 10: 42. *He will come from heaven,* Matt. 26: 64; Acts 1: 11. In His glorified body and visible. Matt. 25: 31; 1 Thess. 4: 16; John 19: 37. *He will judge men's thoughts,* 1 Cor. 4: 5; *their words,* Matt. 12: 36, and *their deeds,* 2 Cor. 5: 16. *He is qualified to do this,* because He has a human nature; and His life here was one of obedience to the law, the requirements of which are thus clearly seen, "drawn out in living characters". We cannot complain that the fact of final judgment is of too remote and mysterious character to be understood by us. Nor can we say that it is too harsh, seeing that the sympathizing Christ is Judge. Purity is coupled with pity. It is well that our Saviour is to be our Judge. Heb. 2: 18.

THE STANDARD OF JUDGMENT.

(1) The heathen will be judged according to the law in their hearts, i. e., their conscience. Rom. 1: 20; 2: 12, 15. (2) The Jews, who lived before Christ, will be judged according to the law of Moses. Luke 16: 29; Rom. 2: 12. (3) Nominal Christians, by the Gospel, which they heard but did not accept. John 3: 36; 12: 48; Luke 12: 47, 48. The judgment will be strict and no secret sin will remain hidden from the judge. Rev. 20: 12; Ecc. 12: 1.

True believers will not pass under judgment as a test, or condemnation. Jer. 50: 20; Rom. 8: 31—39. Yet they must appear there that their works, which they have wrought in God, may be made manifest. 2 Cor. 5: 10; Matt. 25: 34; 2 Tim. 4: 8. *Their comfort, in view of the judgment,* is (a) Their Christ is the Judge from whom they already have forgiveness. John 5: 24; 3: 18. (b) Christ's coming will end their adversities. Luke 21: 28. (c) Yet are they admonished to be ever watchful. Matt. 25: 13; 24: 40—51, 1 John 2: 28; 4: 17. (Heidelberg Catechism, Q. 52.)

The time and Significance of the Final Judgment. The caution of Matt. 24: 36; Mark 13: 32, must be heeded, "of the day and hour knoweth no man." *The mistakes of the Chiliasts* in the early Church, or the Millerites and Adventists in America, and others, should serve as a warning to all who ask the question of the early disciples: "Lord wilt Thou at this time restore the kingdom of Israel?" Acts 1: 6, 7. We are taught that it will be *coincident with the General resurrection.* John 6: 40; 11: 24; 1 Cor.

15: 2; the crowning of the saints is to be the same "day". 2 Tim. 4: 8; 1: 12.

The Significance of the Judgment will be the public justification of the righteousness of God in His government of the world, against the accusations of men. It will explain the present seeming disorder and injustice in the world, under God's forbearance. Jude 14, 15; Ps. 50: 3—6. Rom. 14: 10; 2 Cor. 5: 10. *It will be fitting as* the closing scene of this administration of time; the end of the age. Christ will then deliver up the kingdom to God, even the Father; that God may be all in all." 1 Cor. 15: 24—28.

The Times of "Restitution", and the New Heavens and the New Earth. Acts 3: 21; Rev. 21: 1, point to a *great catastrophe,* in which the earth will be purified, as by fire, 2 Peter 3: 10—13, when, according to His promise, we look for a new heavens and a new earth, wherein dwelleth righteousness." *Of this mystery Richter says*: "As men are melted and purified by the fire (of the law, the love of God and the sufferings of Christ) so it will fare with the earth which goes the course of man. In the time of Tycho de Brahe, according to the opinion of some, another solar system met perhaps a similar fate." (Lange Comt. in loc.) "*The earth's baptism of fire shall purify it,* to be the renovated abode of regenerate man, wholly freed from the curse." "Why should not that day, in its purifying process, produce an effect like to that shown in our igneous rocks, and on her cognate planets if they are to be included?" (Alford, in loc.) "Heaven and earth shall pass away," Christ says, Matt. 24: 35.

See also, Rom. 8: 19—23; 1 John 2: 17. Jewish Rabbis, Heathen Poets, and Philosophers had like conceptions. (Cicero, Seneca, etc.)

"The renovation of the earth, will not be due to physical science, for material development may end in refined sensuous enjoyment rather than in the promotion of the cause of truth and righteousness; in proportion as man subjects the earth to himself he defiles it. God can set free the natural forces in the earths interior for the purification of that which has been defiled by sin. The last page of the Apocalypse shows the old boundary line between heaven and earth effaced, the latter now inhabited by perfectly redeemed ones; itself has become part of heaven". (Van Oosterzee, Dogmatics, 11, p. 804).

Augustine held that, "the end of the world is a final conflagration which is followed by a new world, the abode of the righteous, the heirs of salvation." (Fisher's Hist. Doc. p. 182).

The Final States of the Righteous and the Wicked.

Christ's word in Matt. 25: 46, has been interpreted as teaching the endless punishment of the wicked, by the great majority of theologians, in the past. *But Origen,* who regarded evil as a negation and privation of the good, through his ideal tendency set the limits of hell, and hoped for a final remission of punishment of the wicked at the restitution of all things, in keeping with the idea of further progress after this life." *Future blessedness, he thought,* will consist in spiritual enjoyments; the punishment of the wicked in separation from God, and remorse of

conscience. All punishment was remedial or disciplinary, in expectation of future reformation." He was strongly *opposed by Cyprian* and others, and even declared that his teachings were not salutary in their general influence among men. *Gregory Nazianzus* and *Gregory of Nyssa* adopted the views of Origen that the blessedness of heaven will consist in more fully developed knowledge! *Augustine* entertained milder views on this point than the legal *Pelagius* and the practical *Chrysostom,* who maintained the eternal duration of the punishment of hell, in accordance with his strict doctrine of moral retribution.

The Schoolmen, according to Hagenbach, held to the theory of *Departments (receptacula) in the place of punishment.*

(1) *Hell,* properly so called, where the devils dwell, the abode of the damned. (2) *Those subterranean regions* which may be regarded as the intermediate states between heaven and hell including (a) *Purgatory,* which lies nearest to hell. (b) *Limbus Infantum* (puerorum), where those children remain who die unbaptized. (c) *Limbus Patrum,* the abode of the Old Testament saints; the place to which Christ went to preach redemption to the souls in prison, sometimes called "Abraham's Bosom." (Vol. II, p. 393.)

The mystics opposed these views and assigned to subjective states what the scholastics fixed in external localities. *Dante's great poem* is based on Aquinas' theology. *The "Inferno",* where the hopelessly lost souls are, *"Purgatorio",* where partially sancti-

fied members of the Church are, *"Paradiso,"* where the saved eternally abide.

The Argument for Endless Punishment is sometimes based on the view that suffering alone has no remedial tendency. Famines, pestilences and wars do not reform nations; the wickedness of devils remains, even while they tremble. Enmity and rebellion, are enkindled in the spirits of the lost at the thought that they are obligated to keep the divine law. The will of men makes possible everlasting rebellion.

Argument from New Testament Phraseology. "Gehenna," signifying, "Hell-fire," is supposed to have reference to the burning of the city's waste, or refuse, in the valley of Hinnom. As the waste was daily added, the fire was perpetual; hence, the penalty of future-suffering will be endless. Matt. 5: 22, 29, 30; 23: 33. *"Place of Torment* (*Βάσανος*) Luke 16: 28; Rev. 14: 10, 11.

"Everlasting", "Unquenchable Fire", "Lake of brimstone." Matt. 25: 41; 13: 42; Mark 9: 44; Luke 3: 17; Rev. 21: 8; 1 Thess. 1: 8.

"Bottomless Pit. Outer darkness. Blackness of Darkness", Rev. 9: 2; Matt. 8: 12; Jude 13. "Second Death", Rev. 21: 8.

While these terms are evidently figurative, they nevertheless, express (*1*) *The loss of all good,* natural and gracious. *(2)Utter alienation from God,* 2 Thess. 1: 9. *(3) Positive Torment,* Dreadful, Endless, and Various in Degree according to the deserts of each one. Matt. 10: 15; Luke 12: 48. The same Greek word *Αἰώνιος* is found in both clauses

of Matt. 25: 46, so that if eternal life is assured to the saved, eternal punishment is for the lost.

Aionios, is said to be limited to the objects with which it is associated, as "eternal hills" etc. which will not last forever. But *"Aionios" is here applied to the soul* which is imperishable, hence here teaches endless punishment. The Greek language has no more emphatic terms than "Aionios, Kolasis, Apollumi etc., all applied to the future punishment. Similar words express the endless duration of the Three Persons in the Godhead, 1 Tim. 1: 17; Rom. 16: 26; Heb. 9: 14. They also express the endless happiness of the saints. John 6: 57, 58; 2 Cor. 9: 9; Matt. 19: 29; Mark 10: 30; John 3: 15; Rom. 2: 7; Other references: Matt. 12; 32; 25: 10, 41, 46; Mark 9: 44—48; Luke 16: 26; Rev. 14: 11; Matt. 25: 24; Also it is applied in John 3: 36. See also, Rom. 1: 20; Jude 6; Rev. 20: 10.

Christ employed the familiar scenes of Palestine to illustrate eternal truths; and it is proper to carefully examine into the *"orientalisms"* found here, and elsewhere in Scripture. *Augustine said*: "Each man's sin is the instrument of his punishment, and his iniquity is turned into his torment." (Conf. 25). *Chrysostom said of the condemned*: "Their own works brought the punishment on them; the fire was not prepared for them, but for Satan, but they cast themselves into it." Sin produces suffering in the body here, and Prof. Phelps says, that "the wicked will have a spiritual body hereafter, inhabited and used, and therefore tortured, by a guilty soul, a body perfected in its sensibilities, inclosing and expressing a soul matured in its depravity." Remorse and

terrors of conscience, will be a sufficient penalty; the worm that dieth not, and the fire that is never quenched, may stand for regrets, perpetual, but unavailing.

The Final State of the Righteous.

The word Heaven is from the Saxon, "heafen". German, "heben", to heave; signifying "elevated, or arched;" its opposite is the Saxon word "hell", from "helan" to cover; German "Hölle", kindred to the English word "hole". *The Hebrews held to the doctrine of three heavens,* 1st, The atmosphere, where the birds fly: 2nd, The planetary region including the place of the sun, moon and stars, 3rd The regions above, or beyond, the other two, the residence of Jehovah. "Look down from Thy holy habitation from heaven, and bless Thy people Israel." Deut. 26: 15. "Look unto the heavens and see; and behold the skies which are higher than thou. If thou hast sinned, what doest thou against Him?" Job 35: 5. "In the Bible all the depths of space beyond the surface of the earth are designated by the general term, "heavens", the heights or the things which are high." (Dr. Dawson). *The Hebrew word* "Shamah" שמה to be high; in the plural as in Gen 1: 1, השמים the heavens.

The Greek Οὐρανός the vault or firmament of heaven; the sky as a concave hemisphere." It occurs eighty-two times in Matthew, twenty times in Mark; thirty-five times in Luke twenty-six times in Acts; nineteen times in John; fifty-two times in Revelation, total in New Testament, two hundred and seventy six. It is frequently

used by Christ and the Apostles of the place of future blessedness of all the redeemed.

Testimony of the Fathers.

Justin Martyr held that the blessedness of heaven is the continuation of the Millennium, with the enjoyment of immediate intercourse with God. *Irenaeus* held that its happiness consists in communion with God and the enjoyment of His favor; he distinguishes between *"ouranos", "Paradise"* and *"polis",* as of different habitations, based on Matt. 13: 8; John 14: 2. *Clement of Alexandria* also held to different degrees of blessedness. *Origen,* held that the blessed dwell in the aerial regions (1 Thess. 4: 17), and take notice of what happens in the air. Saints go first to "paradise", a happy island, to receive mental culture; then they advance through various mansions (John 14: 2); they then advance to heaven properly socalled; progress continuing, they attain theological knowledge, as of the Old Testament, Philosophy, and science, especially of astronomy; and finally attain to the intuitive vision of God Himself." *Gregory Nazianzus,* and others, held that the souls of the righteous, are at once admitted into the presence of God, passing over the doctrine of "hades." *Eusebius,* too, affirmed that Helena, the mother of Constantine, went immediately to God, and was transformed into an angelic substance. *Gregory further held* that "the blessedness of the redeemed in heaven will consist in inward union with God, perfect peace, intercourse with blessed spirits, and in the elevated knowledge of all that is beautiful." *Augustine* held to different

degrees of blessedness, but adds that it is impossible to say in what this will consist; but there will be no envy if one is not as exalted as another. The heavenly blessedness consists in peace, and the "vision of God."

Augustine further held that the saved attain true liberty, i. e., can no longer sin; they retain the full recollection of past events, but are not pained by them, any more than they are by the knowledge of the torments of the lost. Chrysostom held similar views. *Thomas Aquinas* affirmed that in addition to the golden crowns which are given to all the blessed, there are particular crowns for martyrs and saints. The realism of the Scholastics, however, is well illustrated by *Suso,* who says "Above the ninth heaven, more than a thousand times larger than our globe is the *"Coelum Empyreum* . . the court where dwell the heavenly hosts . . a wonderful city shining with pure gold and adorned with flowers, having the melody of harp, viols and singing . . . and the vision of the pure clear mirror of the unveiled Deity . . . the sweet queen of the heavenly country . . . the bright cherubim and their company." *Eckhart, and others,* taught the doctrine of the absorption of the spirit in the Deity. (Hagenbach's History of Doctrine, 11, p. 409.)

Swedenborg says: "At death the eyes are opened to the spiritual world in which we now exist. After death men live essentially as they lived here. At length they are drawn by their affinities to hell or heaven. Angels are the spirits of departed human beings." (Fisher's Hist. Doctrine, p. 494).

In contrast with these speculations upon the

character of the heavenly state, we turn to the more sober language of Scripture. That heaven is a place, as well as a state, is taught by the language that Christ has gone to prepare a place (τοπος); that this place is spacious, "many mansions", abiding places, and that underlying the figurative language in Revelation, of landscape, a city, river and trees etc. (Rev. 22; John 14: 2), there must be the reality, of the heavenly home. *Where this may be, we cannot* tell, but the multitudes of worlds lying above us and all about us, can we doubt that our Heavenly Father has one or more where He gathers the redeemed?

In his book entitled "Man's Place in the Universe", Dr. A. R. Wallace holds that not only is the sun the center of the solar system, but the center of the stellar universe as well. He says that in all probability the earth is the only planetary body in the whole system on which it is possible for life to exist. In this view it is not strange that the Son of God should have become incarnate and dwelt upon the earth to make atonement for the sins of mankind. If the earth should be the only planet where physical life exists, this does not conflict with the belief that spiritual life exists in other parts of God's great universe.

As the children of God are a family upon earth, "they gather before the throne of God and the Lamb, their songs are united, and together, and in a multitude which no man can number, they see the glory of God." *There they are secure* in their possession of God's love, as also in personal holiness; "they rest from their labors and their works do follow

them." In 1 Cor.15 : 24, we read : "Then cometh the end, when He (Christ) shall deliver up the kingdom to God, even the Father ; when He shall have abolished all rule and all authority and power." The vast economy of redemption is completed, the redeemed are all gathered in, and Christ presents His most glorious work, for the accomplishment of which the whole universe has been put under His feet, to the Father."

Olevianus, when dying, was asked, "You are without doubt certain of your salvation in Christ, just as you have taught others? *He answered, "Certissimus"!! Question 57, of the Catechism,* inquires as to the comforts of believers in view of the future. The answer is . . *."my soul, after this life, shall be immediately taken up to Christ, its head"!* Amen!!

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